THE ROMAN MISSAL

REVISED BY DECREE OF THE
SECOND VATICAN COUNCIL AND
PUBLISHED BY AUTHORITY OF POPE PAUL VI

THE ORDER OF MASS

ENGLISH TRANSLATION APPROVED BY
THE NATIONAL CONFERENCE OF
CATHOLIC BISHOPS AND CONFIRMED
BY THE APOSTOLIC SEE

I.
GENERAL INSTRUCTION

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SACRED CONGREGATION OF RITES

DECREE

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The Order of Mass has been revised in accord with the Constitution on the Sacred Liturgy and approved by Pope Paul VI in the apostolic constitution *Missale Romanum,* dated April 3, 1969. By special mandate, the Sacred Congregation of Rites now promulgates this Order of Mass and decrees that it take effect beginning November 30, 1969, the first Sunday of Advent.

Together with the Order of Mass, the General Instruction of the Roman Missal is also published and will replace the following documents: *Rubricæ generales, Ritus servandus in celebratione* and *in concelebratione Missæ,* and *De defectibus in celebratione Missæ occurrentibus.* It is further decreed that the General Instruction of the Roman Missal, also approved by Pope Paul, should come into effect on November 30 with the Order of Mass.

All things to the contrary notwithstanding.

Sacred Congregation of Rites, Easter Sunday, April 6, 1969.

Benno Card. Gut
Prefect of S.R.C.
President of the Consilium

✠ Ferdinando Antonelli
Titular Archbishop of Idicra
Secretary of S.R.C.

APOSTOLIC CONSTITUTION

PROMULGATION OF THE ROMAN MISSAL RESTORED BY DECREE OF THE SECOND VATICAN ECUMENICAL COUNCIL

PAUL, BISHOP

Servant of the Servants of God
For an Everlasting Memorial

The Roman Missal, promulgated in 1570 by our predecessor, Saint Pius V, by decree of the Council of Trent, [1] has been accepted by all as one of the many admirable results which that council had throughout the entire Church of Christ. For four centuries it furnished the priests of the Latin Rite with norms for the celebration of the eucharistic sacrifice, and heralds of the gospel carried it to most of the entire world. Innumerable holy men nourished their piety towards God with its readings from scripture and its prayers, the arrangement and major part of which go back to Saint Gregory the Great.

Since that period a liturgical renewal has developed and spread among the Christian people. According to Pius XII, this seems to be a sign of God's providence in the present time, a saving action of the Holy Spirit in his Church. [2] The renewal also showed clearly that the formulas of the Roman Missal had to be revised and enriched. This was begun by Pope Pius XII in the restoration of the Easter Vigil and the Holy Week services, [3] which formed the first stage of accommodating the Roman Missal to contemporary mentality.

The Second Vatican Ecumenical Council, in the constitution *Sacrosanctum Concilium*, laid down the basis for the general revision of the Roman Missal: "both texts and rites should be drawn up so that they express more clearly the holy things they signify"; [4] "the rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, and also the connection between them, may be more clearly manifested and that devout and active participation by the faithful may be more easily accomplished"; [5] "the treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word"; [6] "a new rite for concelebration is to be drawn up and incorporated into the Roman Pontifical and Missal." [7]

No one should think, however, that this revision of the Roman Missal has been suddenly accomplished. The progress of liturgical science in the last four centuries has certainly prepared the way. After the Council of Trent, the study "of ancient manuscripts in the Vatican library and elsewhere," as Saint Pius V indicated in the apostolic constitution *Quo primum*, helped greatly in the correction of the Roman Missal. Since then, however, other ancient sources have been discovered and published, and liturgical formulas of the Eastern Church have been studied. Many wish that these doctrinal and spiritual riches not be hidden in libraries, but be brought to light to illumine and nourish the minds and spirits of Christians.

Now we wish to indicate, in broad terms, the new plan of the Roman Missal. First, a *General Instruction* or preface for the book gives the new regulations for the celebration of the eucharistic sacrifice, the rites, the functions of each of the participants, furnishings, and sacred places.

The chief innovation affects the eucharistic prayer. Although the Roman rite, in the first part of this prayer (the preface), preserved a variety of texts over the centuries, the second part, or *Canon Actionis*, became unchangeable during the period of the fourth and fifth centuries. The Eastern liturgies, on the other hand, allowed variety in the anaphoras. Besides enriching the eucharistic prayer with a great number of prefaces, derived from the older tradition of the Roman Church or recently composed, we have decided to add three new canons to this prayer. In this way the different aspects of the mystery of salvation will be emphasized, and there will be richer themes of thanksgiving. For pastoral reasons, however, and to facilitate concelebration, we have directed that the words of the Lord be identical in each form of the canon. Thus, in each eucharistic prayer, we wish that the words be as follows: over the bread: *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quod pro vobis tradetur;* over the chalice: *Accipite et bibite ex eo omnes: Hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem.* The words *Mysterium fidei*, now taken out of the context of the words of Christ, are said by the priest as an introduction to the acclamation of the faithful.

In the Order of Mass, the rites have been "simplified, with due care to preserve their substance." [8] "Elements which, with the passage of time, came to be duplicated or were added, with but little advantage" [9] have been eliminated, especially in the offering of bread and wine, the breaking of the bread, and communion.

Also, "other elements which suffered injury through accidents of history" are restored "to the earlier norm of the holy Fathers": [10] for example the homily, [11] the general intercessions or prayer of the faithful, [12] the penitential rite or act of reconciliation with God and the brethren at the beginning of Mass, where its proper significance is restored.

According to the decree of the Second Vatican Council, that "a more representative portion of the holy scriptures be read to the people over a set period of years," [13] the Sunday readings are arranged in a cycle of three years. In addition, on Sundays and feasts the Epistle and Gospel are preceded by an Old Testament reading or, at Easter, the Acts of the Apostles. This is to accentuate the dynamism of the mystery of salvation, shown in the words of divine revelation. These broadly selected biblical readings, which give the faithful on feastdays the most important part of sacred scripture, are complemented by the other parts of the Bible read on other days.

All this has been planned to develop among the faithful a greater hunger for the word of God. [14] Under the guidance of the Holy Spirit, this word leads the people of the New Covenant to the perfect unity of the Church. We are fully confident that both priests and faithful will prepare their minds and hearts more devoutly for the Lord's Supper, meditating on the scriptures, nourished day by day with the words of the Lord. According to the hopes of the Second Vatican Council, sacred scripture will then be a perpetual source of spiritual life, the chief instrument for handing down Christian doctrine, and the center of all theological study.

This revision of the Roman Missal, in addition to the three changes already mentioned (the eucharistic prayer, the Order of Mass, and the readings) has also corrected and considerably modified other parts: the proper of seasons, the proper of saints, the common of saints, ritual Masses and votive Masses. In all of these changes, particular care has been taken with the prayers. Their number has been increased, so that the new forms might better correspond to new needs, the text of older prayers has been restored on the basis of the ancient sources. Each weekday of the principal liturgical seasons, Advent, Christmas, Lent, and Easter, now has its own prayer.

Even though the music of the Roman Gradual has not been changed, the responsorial psalm, which Saint Augustine and Saint Leo the Great often mention, has been restored for easier comprehension, and the introit and communion antiphons have been adapted for recited Masses.

In conclusion, we wish to give the force of law to all that we have set forth concerning the new Roman Missal. In promulgating the first edition of the Roman Missal, Saint Pius V presented it to the people of Christ as an instrument of liturgical unity and as a witness to purity of worship in the Church. There is room in the new Missal, according to the decree of the Second Vatican Council, "for legitimate variations and adaptations," [15] but we hope that it will be received by the faithful as a help and witness to the common unity of all. Thus, in the great diversity of languages, one single prayer will rise as an acceptable offering to our Father in heaven, through our High Priest Jesus Christ, in the Holy Spirit.

We wish that these decrees and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and derogation.

Given at Rome, at Saint Peter's, on Holy Thursday, April 3, 1969, the sixth year of our pontificate.

PAUL VI, POPE

NOTES

1. Cf. apostolic const. *Quo primum,* July 14, 1570.
2. Cf. Pius XII, Discourse to the participants in the First International Congress of Pastoral Liturgy at Assisi, September 22, 1956: *AAS* 48 (1956) 712.
3. Cf. Sacred Congregation of Rites, general decree *Dominicae Resurrectionis,* February 9, 1951: *AAS* 43 (1951) 128ff.: General decree *Maxima Redemptionis nostrae mysteria,* November 16, 1955: *AAS* 47 (1955) 838ff.
4. II Vatican Council, const. on the Sacred Liturgy, *Sacrosanctum Concilium,* art. 21: *AAS* 56 (1964) 106.
5. *Ibid.,* art. 50: *AAS* 56 (1964) 114.
6. *Ibid.,* art. 51: *AAS* 56 (1964) 114.
7. *Ibid.,* art. 58: *AAS* 56 (1964) 115.
8. *Ibid.,* art. 50: *AAS* 56 (1964) 114.
9. *Ibid.*
10. Cf. *ibid.*
11. Cf. *ibid.,* art. 52: *AAS* 56 (1964) 114.
12. Cf. *ibid.,* art. 53: *AAS* 56 (1964) 114.
13. *Ibid.,* art. 51: *AAS* 56 (1964) 114.
14. Cf. Amos 8: 11.
15. II Vatican Council, const. on the Sacred Liturgy, *Sacrosanctum Concilium,* art. 38: *AAS* 56 (1964) 110.

THE ROMAN MISSAL

GENERAL INSTRUCTION

CHAPTER I

IMPORTANCE AND DIGNITY OF THE EUCHARISTIC CELEBRATION

1. The celebration of Mass is the action of Christ and the people of God hierarchically assembled. For both the local and the universal church, and for each person, it is the center of Christian life. [1] The Mass is the culminating action by which God in Christ sanctifies the world and men adore the Father through Christ, his Son. [2] During the course of the year the mysteries of redemption are celebrated at Mass so that in some way they are made present. [3] All other actions and works of the Christian life lead to the eucharistic celebration or flow from it. [4]

2. It is of the greatest importance that the celebration of the Mass, the Lord's Supper, be so arranged that the ministers and the faithful may take their own proper part in it and thus gain its fruits more fully. [5] This is why Christ instituted the eucharistic sacrifice of his body and blood and entrusted it to his bride, the Church, as a memorial of his passion and resurrection. [6]

3. This purpose will be accomplished if the celebration takes into account the nature and circumstances of each assembly and is planned to bring about conscious, active, and full participation of the people, motivated by faith, hope, and charity. Such participation of mind and body is desired by the Church, demanded by the nature of the celebration, and is the right and duty of Christians by reason of their baptism. [7]

4. The presence and active participation of the people shows plainly the ecclesial nature of the celebration. [8] Although at times this participation may be lacking, the eucharistic celebration, in which the priest acts for the salvation of the people, retains its efficacy and dignity as the action of Christ and the Church. [9]

5. The celebration of the eucharist and the entire liturgy is carried out by the use of signs. By these signs faith is nourished, strengthened, and expressed. [10] It is thus very important to select and arrange the forms and elements proposed by the Church, which, taking into account individual and local circumstances, will best foster active and full participation and promote the spiritual welfare of the faithful.

6. This instruction is intended to give general guidelines for celebrating the eucharist and also norms for each form of celebration. In accord with the Constitution on the Liturgy, each conference of bishops may establish additional norms for its territory because of the various traditions and character of the people, places, and communities. [11]

CHAPTER II

STRUCTURE, ELEMENTS, AND PARTS OF THE MASS

I. GENERAL STRUCTURE OF THE MASS

7. The Lord's Supper is the assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord. [12] For this reason the promise of Christ is particularly true of a local congregation of the Church: "Where two or three are gathered in my name, there am I in their midst" (Mt 18: 20).

8. Although the Mass is made up of the liturgy of the word and the eucharistic liturgy, the two parts are so closely connected as to form one act of worship. [13] The table of the Lord is the table of God's word and of Christ's body, [14] and from it the faithful are instructed and refreshed. [15] In addition, the Mass has introductory and concluding rites.

II. DIFFERENT ELEMENTS OF THE MASS

Reading and Explaining the Word of God

9. When scripture is read in the Church, God speaks to his people, and it is Christ, present in his word, who proclaims the gospel. [16]

The readings should be listened to with respect; they are a principal element of the liturgy. God's word is addressed to all men of every era and is understandable in itself, but a homily, as a living explanation of the word, increases its effectiveness and is an integral part of the service. [17]

Prayers and Other Parts Assigned to the Priest

10. Among the parts assigned to the priest, the eucharistic prayer has precedence; it is the high point of the celebration. Next are the prayers: the opening prayer or collect, the prayer over the gifts, and the prayer after communion. The priest, presiding in the person of Christ, addresses the prayers to God in the name of the entire assembly [18] and thus they are called presidential prayers.

11. As president of the congregation, the priest gives instructions and words of introduction and conclusion indicated within the rite itself, proclaims the word of God, and gives the final blessing. He may also very briefly introduce the Mass of the day (before the celebration begins), the liturgy of the word (before the readings), and the eucharistic prayer (before the preface); he may give concluding comments before the dismissal.

12. The presidential prayers should be spoken in a loud and clear voice so that everyone present can hear and pay attention. [19] While the priest is speaking, there should be no other prayer or song, and the organ and other musical instruments should be silent.

13. As president the priest prays in the name of the whole community. Besides this, he prays at times in his own name so that he may exercise his ministry. These prayers are said quietly with attention and devotion.

Other Texts in the Celebration

14. Since the celebration of Mass is a communal action, [20] the dialogue between the celebrant and the congregation and the acclamations are of special value. [21] They constitute the external sign of the communal celebration and are also the means of greater communication between priest and people.

15. In every form of Mass the acclamations and responses should be made by the faithful. This extent of participation is needed to express clearly and to develop the action of the entire community. [22]

16. Other parts, important in manifesting and stimulating the people's participation, are also assigned to the whole congregation, especially the penitential rite, the profession of faith, the general intercessions (prayer of the faithful), and the Lord's Prayer.

17. Finally, there are other texts:

(a) those which constitute an independent rite, such as the Gloria, the responsorial psalm, the Sanctus, the memorial acclamation, and the song after communion;

(b) those which accompany a rite, such as the songs at the entrance, offertory, breaking of the bread (Agnus Dei), and communion.

Texts Said Aloud or Sung

18. Texts should be said in a clear, loud voice, whether by the priest or by the ministers or by everyone. The tone of voice should correspond to the nature of the text, such as a reading, a prayer, an instruction, an acclamation, or a song; the tone also depends on the form of celebration and the solemnity of the assembly. The characteristics of different languages and peoples should be considered.

In the rubrics and in the norms of this instruction, the words "say" or "proclaim" are used for both singing and speaking and should be understood in the light of these principles.

Importance of Singing

19. The faithful who gather to await the Lord's coming are urged by the Apostle Paul to sing psalms, hymns, and spiritual canticles (see Col. 3: 16). Song is the sign of the heart's joy (see Acts 2: 46), and St. Augustine said: "To sing belongs to lovers." [23] Even in antiquity it was proverbial to say: "He prays twice who sings well."

Singing should be widely used at Mass, depending on the type of people and the capability of each congregation, but it is not always necessary to sing all the texts which were composed for singing.

Preference should be given to more significant parts, especially those to be sung by the priest or ministers with the people responding or to those to be sung by the priest and people together. [24]

Since people frequently come together from different countries, it is desirable that they know how to sing together at least some parts of the Ordinary of Mass in Latin, especially the creed and the Lord's Prayer, set to simple melodies. [25]

Actions and Postures

20. A common posture, as a sign which both expresses and fosters the inher spirit and purpose of the community, ought to be observed by all. [26]

21. For the sake of uniformity in actions and postures the people should follow the directions given by the deacon, priest, or other minister during Mass. Unless other provision is made, at every Mass they should stand from the beginning of the entrance song or when the priest enters until the opening prayer or collect inclusive; for the singing of the alleluia before the gospel; while the gospel is proclaimed; during the profession of faith and the general intercessions (prayer of the faithful); from the prayer over the gifts to the end of the Mass, with the exceptions below. They should sit during the readings before the gospel and during the responsorial psalm; for the homily and the preparation of the gifts at the offertory; and after communion if there is a period of silence. They should kneel at the consecration unless prevented by lack of space, large numbers, or other reasonable cause.

The conference of bishops may adapt the actions and postures described in the Order of Mass to the usage of the people, [27] but these adaptations must correspond to the character and meaning of each part of the celebration.

22. The actions include the processions at the entrance of the priest, the presentation of the gifts, and the communion. These processions should be carried out with dignity, and the accompanying songs should follow the respective norms.

Silence

23. Silence at designated times is also a part of the celebration. [28] Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or homily, each one meditates briefly on what he has heard; after communion, he praises God in his heart and prays.

III. INDIVIDUAL PARTS OF THE MASS

A) Introductory Rites

24. The parts preceding the liturgy of the word, namely, the entrance, greeting, penitential rite, Kyrie, Gloria, and opening prayer or collect, have the character of introduction and preparation.

The purpose of these rites is to help the assembled people make themselves a worshiping community and to prepare them for listening to God's word and celebrating the eucharist.

Entrance Song

25. When the people have assembled and the priest and ministers are coming in, the entrance song begins. The purpose of this song is to open the celebration, deepen the unity of the people, and introduce them to the mystery of the season or feast, as it accompanies the procession.

26. The entrance song is alternately sung by the choir and people or by the cantor and the people; or it is sung entirely by the people or the choir alone. The antiphon and psalm of the Roman Gradual or of the Simple Gradual may be used, or another song appropriate for this part of the Mass, the day, or the season. The text of such a song is to be approved by the conference of bishops.

If there is no singing at the entrance, the antiphon in the missal is recited either by the people, by some of them, or by a reader. Otherwise it is said by the priest after the greeting.

Veneration of the Altar and Greeting of the People

27. When the priest and the ministers come to the sanctuary, they venerate the altar by kissing it. If suitable, the priest may also incense the altar.

28. After the entrance song, the priest and the congregation make the sign of the cross. Then the priest expresses the presence of the Lord in the assembled community by means of a greeting. This greeting and the people's response manifest the mystery of the Church's unity.

Penitential Rite

29. After greeting the people, the priest or other suitable minister may very briefly introduce the Mass of the day. Then the priest invites the congregation to take part in the penitential rite, which is a general confession made by the entire assembly and is concluded by the priest's absolution.

Lord, Have Mercy

30. After the penitential rite, the Kyrie is begun, unless it has already been included as a part of the penitential rite. This acclamation, which praises the Lord and implores his mercy, is ordinarily made by all, that is, with parts for the people and for the choir or cantor.

Each acclamation is normally made twice, but, because of the nature of the language, the music, or other circumstances, the number may be greater or a short verse (trope) may be inserted. If the Kyrie is not sung, it is recited.

Gloria

31. The Gloria is an ancient hymn in which the Church, assembled in the Spirit, praises and prays to the Father and the Lamb. It is sung by the congregation, by the people alternately with the choir, or by the choir alone. If not sung, it is recited by all together or in alternation.

The Gloria is included on Sundays outside Advent and Lent, on solemnities and feasts, and at solemn local celebrations.

Opening Prayer or Collect

32. Next the priest invites the people to pray, and together they spend some moments in silence so they may realize that they are in God's presence and may make their petitions. The priest then says the opening prayer, called the collect. This expresses the theme of the celebration and is a priestly petition addressed to God the Father through the mediation of Christ in the Holy Spirit.

The people make the prayer their own and give their assent by the acclamation, Amen.

At Mass only one opening prayer is said; this rule applies also to the prayer over the gifts and the prayer after communion.

The opening prayer ends with the longer conclusion:

—if it is directed to the Father: We make our prayer (We ask you this) through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever;

—if it is directed to the Father, but the Son is mentioned at the end: Who lives and reigns with you and the Holy Spirit, one God, for ever and ever;

—if it is directed to the Son: (You *) live and reign with the Father and the Holy Spirit, one God, for ever and ever.

The prayer over the gifts and the prayer after communion end with the shorter conclusion:

—if the prayer is directed to the Father: Through Christ our Lord;

—if it is directed to the Father, but the Son is mentioned at the end: Who lives and reigns with you forever and ever.

—if it is directed to the Son: (You *) live and reign for ever and ever.

B) Liturgy of the Word

33. Readings from scripture and the chants between the readings form the main part of the liturgy of the word. The homily, profession of faith, and general intercessions or prayer of the faithful develop and complete it. In the readings, God speaks to his people [29] of the mystery of salvation and nourishes their spirit; Christ is present through his word. [30] The homily then explains the readings, and the chants and profession of faith comprise the people's acceptance of God's word. Finally, moved by this word, they pray in the general intercessions for the needs of the Church and the world.

Bible Readings

34. In the readings the treasures of the Bible are opened to the people; this is the table of God's word. [31] Reading the scriptures is traditionally considered a ministerial, not a presidential, function. It is desirable that the gospel be read by the deacon or, in his absence, by a priest other than the celebrant; the other readings are read by the

* This part will be woven into the prayer in different ways.

subdeacon or reader. In the absence of a deacon or another priest, the celebrant reads the gospel. [32]

35. The liturgy indicates that the reading of the gospel should be done with reverence; it is distinguished from the other readings by special marks of honor. A special minister proclaims it, preparing himself by a blessing or prayer. By standing to hear the reading and by their acclamations, the people recognize and acknowledge that Christ is present and speaking to them. Marks of honor are also given to the gospel book itself.

Chants Between the Readings

36. The responsorial psalm or gradual comes after the first reading.The psalm is an integral part of the liturgy of the word and is usually taken from the lectionary, since these texts are directly related to and depend upon the respective readings. To make the people's response easier, however, some texts of psalms and responses have also been selected for the several seasons of the year or for the different kinds of saints. These may be used instead of the text corresponding to the reading whenever the psalm is sung.

The cantor of the psalm sings the verse at the lectern or other suitable place, while the people remain seated and listen. Unless the psalm is sung straight through without response, the congregation takes part by singing the response.

If sung, the following texts may be chosen: the psalm in the lectionary, the gradual in the Roman Gradual, or the responsorial or alleluia psalm in the Simple Gradual, as these books indicate.

37. According to the season, the second reading is followed by the alleluia or other chant.

(a) The alleluia is sung outside Lent. It is begun by all present or by the choir or cantor; it may then be repeated. The verses are taken from the lectionary or the Gradual.

(b) The other chant consists of the verse before the gospel or another psalm or tract, as found in the lectionary or Gradual.

38. When there is only one reading before the gospel:

(a) during the time when the alleluia is said, either the alleluia psalm, or the psalm and alleluia with its verse, or only the psalm or alleluia may be used;

(b) during the time when the alleluia is not said, either the psalm or the verse before the gospel may be used.

39. If the psalm after the reading is not sung, it is recited. The alleluia or the verse before the gospel may be omitted if not sung.

40. Except on Easter Sunday and Pentecost the sequences are optional.

Homily

41. The homily is strongly recommended as an integral part of the liturgy [33] and as a necessary source of nourishment for the Christian life. It should develop some point of the readings or of another text from the Ordinary or the Mass of the day. The homilist should keep in mind the mystery that is being celebrated and the needs of the particular community. [34]

42. The homily is to be given on Sundays and holydays of obligation at all Masses which are celebrated with a congregation. It is recommended on other days, especially on the weekdays of Advent, Lent, and Easter, as well as on other feasts and occasions when the people come to church in large numbers. [35]

The homily is ordinarily to be given by the celebrant.

Profession of Faith

43. In the creed or profession of faith the people have the opportunity to respond and give assent to the word of God which they have heard in the readings and the homily. It is also a time for the people to recall the teachings of the faith before they begin to celebrate the eucharist.

44. On Sundays and solemnities the profession of faith is to be said by the priest and the people. It may also be said at solemn local celebrations.

If it is sung, this is ordinarily done by the people together or in alternation.

General Intercessions or Prayer of the Faithful

45. In the general intercessions or prayer of the faithful, the people exercise their priestly function by interceding for all mankind. It is appropriate that this prayer be included in all Masses celebrated with a congregation, so that intercession may be made for the Church, for civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the world. [36]

46. As a rule the sequence of intentions is:

(a) for the needs of the Church,

(b) for public authorities and the salvation of the world,

(c) for those oppressed by any need,

(d) for the local community.

In particular celebrations, such as confirmations, marriages, funerals, etc., the list of intentions may be more closely concerned with the special occasion.

47. The priest directs the prayer. With a brief introduction he invites the people to pray; after the intentions he says the concluding prayer. It is desirable that the intentions be announced by the deacon, cantor, or other person. [37] The congregation makes its petition either by a common response after each intention or by silent prayer.

C) Liturgy of the Eucharist

48. Christ instituted the memorial of his death and resurrection at the Last Supper. This is continually made present in the Church when the priest, representing Christ, carries out what the Lord did. When he instituted the paschal sacrifice and meal, he handed it over to his disciples for them to do it in his memory. [38]

Christ took bread and the cup and, giving thanks, broke and gave to his disciples, saying: "Take and eat, this is my body. Take and drink, this is the cup of my blood. Do this in memory of

me." The Church has arranged the celebration of the eucharistic liturgy to correspond to these words and actions of Christ:

(1) In the preparation of the gifts, bread, wine, and water are brought to the altar, the same elements which Christ used.

(2) The eucharistic prayer is the hymn of thanksgiving to the Father for the whole work of salvation, and in it the offerings become the body and blood of Christ.

(3) The breaking of the one bread is a sign of the unity of the faithful, and in communion they receive the body and blood of Christ as the Apostles did from his hands.

Preparation of the Gifts

49. At the beginning of the liturgy of the eucharist, the gifts which will become the Lord's body and blood are brought to the altar.

First the altar, the Lord's table, is prepared as the center of the eucharistic liturgy.[39] The corporal, purificator, chalice, and missal are placed on it.

The offerings are then brought forward: it is desirable for the faithful to present the bread and wine, which are received by the priest or deacon at a suitable place. The gifts are then placed on the altar with the accompanying prayers. The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes.

This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar.

50. The procession with the gifts is accompanied by the offertory song, which continues at least until the gifts are placed on the altar. The rules for the offertory song are the same as those for the entrance song (no. 26). If the antiphon is not sung, it is omitted.

51. The gifts on the altar and the altar itself may be incensed. This is a symbol of the Church's offering and prayer going up to God. Afterwards the deacon or other minister may incense the priest and the people.

52. The priest washes his hands as an expression of his desire for inward purification.

53. The preparation of the gifts concludes with the invitation to pray and the prayer over the gifts, followed by the eucharistic prayer.

Eucharistic Prayer

54. The eucharistic prayer, a prayer of thanksgiving and sanctification, is the center of the entire celebration. By an introductory dialogue the priest invites the people to lift their hearts to God in prayer and thanks; he unites them with himself in the prayer he addresses in their name to the Father through Jesus Christ. The meaning of the prayer is that the whole congregation joins Christ in acknowledging the works of God and offering the sacrifice.

55. The chief elements of the eucharistic prayer are these:

(a) *Thanksgiving (especially in the preface):* in the name of the entire people of God, the priest praises the Father and gives him thanks for the work of salvation or for some special aspect of it in keeping with the day, feast, or season.

(b) *The acclamation:* united with the angels, the congregation sings or recites the Sanctus. This acclamation forms part of the eucharistic prayer, and all the people join with the priest in singing or reciting it.

(c) *The epiclesis:* in special invocations the Church calls on God's power and asks that the gifts offered by men may become the body and blood of Christ and that the victim may become a source of salvation for those who share in communion.

(d) *The narrative of the institution:* the Last Supper is made present in the words and actions of Christ when he instituted the sacrament of his passion and resurrection, when under the appearances of bread and wine he gave to his Apostles his body to eat and his blood to drink and commanded them to carry on this mystery.

(e) *The anamnesis:* in fulfillment of Christ's command, the Church keeps his memorial by recalling his passion, resurrection, and ascension.

(f) *The offering:* in this memorial, the Church —and in particular the Church here and now assembled—offers the victim to the Father in the Holy Spirit. The Church's intention is for the faithful not only to offer the spotless victim but also to learn to offer themselves and daily to be drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so God may be all things in all.[40]

(g) *The intercessions:* the intercessions make it clear that the whole Church of heaven and earth celebrates the eucharist, and that the offering is made for the Church and all its members, living and dead, who are called to share in the salvation acquired by the body and blood of Christ.

(h) *The final doxology:* the praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the people.

All should listen to the eucharistic prayer in silent reverence and share in it by making the acclamations.

Communion Rite

56. Since the eucharistic celebration is a paschal meal, the body and blood of the Lord should be received as spiritual food in accord with his command.[41] This is the purpose of the preparatory rites which lead to the communion of the people:

(a) *The Lord's Prayer:* this is a petition both for daily food, which is provided for Christians especially in the body of Christ, and for forgiveness from sin, so that what is holy may be given to those who are prepared. The priest invites all

the faithful to sing or say the Lord's Prayer with him; he alone adds the prayer, Deliver us; and the people conclude with the doxology. The addition to the Lord's Prayer develops the last petition and begs in the name of the community for freedom from all evil. The invitation, the prayer itself, the addition, and the doxology are sung or spoken aloud.

(b) *The rite of peace:* before they share in the same bread the people express their love for one another and beg for peace and unity in the Church and with all mankind.

The form of this rite is left to the conference of bishops to decide in accord with the customs of the people.

(c) *The breaking of bread:* this gesture of Christ at the Last Supper gave the entire eucharistic action its name in apostolic times. In addition to its practical aspect, it signifies that in communion we who are many are made one body in the one bread which is Christ (1 Cor. 10: 17).

(d) *The commingling:* the celebrant drops a part of the host into the chalice.

(e) *Agnus Dei:* during the breaking of the bread and the commingling the Lamb of God is ordinarily sung by the choir or cantor with the people responding; or it may be said aloud. This invocation may be repeated as often as necessary to accompany the breaking of the bread, and it is brought to a close by the words "grant us peace."

(f) *Private preparation of the priest:* the priest prepares himself to receive the body and blood of Christ by praying quietly. The faithful also pray in silence.

(g) The priest then shows the eucharistic bread to the faithful. He invites them to participate in the meal and leads them in an act of humility, using words from the gospel.

(h) It is most important that the faithful should receive the body of the Lord in hosts consecrated at the same Mass and should share the cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place. [42]

(i) The song during the communion of the priest and people expresses the union of the communicants who join their voices in a single song, shows the joy of all, and makes the communion procession an act of brotherhood. This song beings when the priest receives communion and continues as long as convenient. The communion song should be finished in time if there is to be a distinct hymn after communion.

Either an antiphon from the Roman Gradual, with or without the psalm, an antiphon with a psalm from the Simple Gradual, or another suitable song approved by the conference of bishops may be used. It is sung by the choir alone, or by the choir or cantor with the people.

If there is no singing, the antiphon in the Missal should be recited either by the people, by some part of them, or by a reader. Otherwise the priest himself recites it after he receives communion and before he gives communion to the congregation.

(j) After communion, the priest and people may spend some time in prayer. If desired, a hymn, psalm, or other song of praise may be sung by the entire congregation.

(k) In the prayer after communion the priest petitions for the effects of the mystery just celebrated, and by their acclamation the people make the prayer their own.

D) Concluding Rite

57. The concluding rite consists of:

(a) the priest's greeting and blessing which is sometimes expanded by the prayer over the people or other solemn form;

(b) the dismissal which sends each member of the congregation to do good works, praising and blessing the Lord.

CHAPTER III
OFFICES AND MINISTRIES IN THE MASS

58. Everyone in the eucharistic assembly has the right and duty to take his own part [43] according to the diversity of orders and functions. [44] Whether minister or layman, everyone should do that and only that which belongs to him, [45] so that in the liturgy the Church may be seen as composed of various orders and ministries.

I. OFFICES AND MINISTRIES OF SACRED ORDERS

59. Every authentic celebration of the eucharist is presided over by the bishop, either in person or through the presbyters, his fellow workers. [46]

The bishop should preside whenever he is present at a Mass with a congregation, and his presbyters should concelebrate if possible.

This is done not to add external splendor but to express in a clearer light the mystery of the Church, which is the sacrament of unity. [47]

If he does not celebrate the eucharist, but delegates another to celebrate, the bishop may preside during the liturgy of the word and may conclude the Mass with the dismissal rite.

60. A presbyter as celebrant also presides over the assembly in the person of Christ, leads it in prayer, proclaims the message of salvation, leads the people in offering sacrifice through Christ in the Spirit to the Father, and shares with them the bread of eternal life. At the eucharist he should serve God and the people with dignity and humility. By his actions and by his proclamation of the word he should impress upon the faithful the living presence of Christ.

61. The deacon, whose order was held in high honor in the early Church, has first place among the ministers. He proclaims the gospel, preaches, leads the general intercessions of the faithful, assists the priest, gives communion to the faithful, in particular ministering the chalice, and gives directions to the congregation.

II. OFFICE AND FUNCTION OF THE PEOPLE

62. In the celebration of Mass the faithful are a holy people, a chosen race, a royal priesthood, giving thanks to the Father and offering the victim and themselves not only through the hands of the priest but also with him. [48] They should make this clear by their deep sense of religion and their charity to everyone who shares in the celebration.

Any appearance of individualism or division should be avoided, since they all are brothers in the sight of the one Father.

They should become one in hearing the word of God, joining in prayers and song, and in the common offering of sacrifice and sharing of the Lord's table. This unity is especially evident in the common postures and actions observed by the faithful.

The people should serve cheerfully when asked to perform some particular ministry in the celebration.

63. The schola or choir exercises a liturgical function. It sings the different parts proper to it and encourages active participation of the people in singing. [49] What is said about the schola of singers applies in a similar way to other musicians, especially the organist.

64. There should be a cantor or a choirmaster to direct and encourage the people in singing. If there is no choir, the cantor leads the various songs, and the people take their own part. [50]

III. SPECIAL MINISTRIES

65. The subdeacon is ordained to serve at the altar and to assist the priest and deacon. In particular he prepares the altar and the sacred vessels and reads the epistle.

66. Whether he is a layman or a cleric, the reader has his own proper function in the eucharistic celebration and should exercise this even though ministers of a higher rank are present. Except for the gospel—and at those times when a subdeacon is present, the epistle—he proclaims all the scripture readings. If there is no chanter for the psalm, the reader may also sing or read the psalm between the readings.

Readers should be qualified and carefully prepared so that the reading will develop in the faithful an appreciation of scripture. [51]

When a qualified man is not available, the conference of bishops may permit a woman to proclaim the readings prior to the gospel, while standing outside the sanctuary.

67. The chanter of the psalms is to sing the psalm or other biblical song between the readings. He should be trained in the art of singing psalms and be able to speak clearly and distinctly.

68. Some ministers perform their function in the sanctuary, including those who carry the missal, cross, candles, bread, wine, water, and censer.

Others serve outside the sanctuary:

(a) The commentator gives explanations and directives to the people; he introduces the celebration and helps the people to understand it better. These should be carefully prepared and succinctly worded.

He stands in a suitable place in the sight of the people, but not at the lectern.

(b) In some places ushers meet the people at the door, lead them to their places, and direct processions.

(c) Ushers take up collections in church.

69. At least in larger churches and communities, a person should be designated to plan services and to see that they are carried out by the ministers in a devout and orderly manner.

70. Laymen may perform all the functions below those reserved to subdeacons. Services performed outside the sanctuary may also be given to women according to the prudent judgment of the rector of the church.

71. If there are several persons present who can exercise the same ministry, different parts of it may be assigned to them. For example, one deacon may take the sung parts, another serve at the altar. If there are several readings, it would be better to distribute them among a number of readers, and likewise with other functions.

72. If there is only one minister at a Mass with a congregation, he may carry out several different functions.

73. All concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration. They should work under the direction of the rector and should consult the people about the parts which belong to them.

CHAPTER IV

DIFFERENT FORMS OF CELEBRATION

74. Among the various ways of celebrating the eucharist in the local Church, first place should be given to Mass at which the bishop presides with the presbyters and ministers, [52] and with people taking full and active part. This is the ideal sign of the Church.

75. Mass celebrated by any community is important, but especially the parish community which represents the universal Church at a given time and place. This is particularly true of Mass on the Lord's day. [53]

76. The conventual Mass, which is a part of the daily office but does not have its own form of celebration, has a special position in some communities. It is most desirable that it be sung by all the members of the community, religious or canons. Individuals should exercise the ministry proper to their own order. All the presbyters who are not bound to celebrate individually for the pastoral care of the faithful should concelebrate at the conventual Mass if possible. [54] Everyone who belongs to the community, including priests who are bound to celebrate individually, may communicate under both kinds.

I. MASS WITH A CONGREGATION

77. By Mass with a congregation is meant one in which the people take part. As far as possible and especially on Sundays and holydays of obligation, this Mass should be celebrated with song and with a suitable number of ministers. [55] It may, however, be celebrated without music and with only one minister.

78. It is desirable that a reader, a cantor, and at least one minister assist the celebrant. The form described below is called the common or typical rite, but it also allows for a greater number of ministers.

A deacon may exercise his office in any form of celebration.

Preparations

79. The altar is to be covered with at least one cloth. On or near it are placed a cross and at least two lighted candles. Four or six candles may be used or, if the diocesan bishop celebrates, seven. The cross and candles may be carried in the entrance procession. The gospel book, distinct from the other book of readings, may be placed on the altar, unless it is carried in the entrance procession.

80. In the sanctuary the following should be prepared:

(a) near the priest's chair: the missal and a book with the chants, as occasion demands;

(b) at the lectern: the lectionary;

(c) on the side table: the chalice, corporal, purificator, and, if needed, a pall; a paten and ciboriums, if needed, with the bread for the communion of the priest, the ministers, and the people, together with cruets with wine and water, unless all of these will be presented by the faithful at the offertory; and the requisites for the washing of hands. The chalice should be covered with a veil, for which white may always be used.

81. In the sacristy the vestments for the priest and ministers should be prepared according to the form of celebration:

(a) for the priest: alb, stole, and chasuble;

(b) for the deacon: alb, stole, and dalmatic; the latter may be omitted if necessary or if less solemnity is desired;

(c) for the subdeacon: alb and tunic; the latter may be omitted in the same circumstances;

(d) for the other ministers: albs or surplices.

All who wear albs should also use cinture and amice unless other provision is made.

A) Common Form

Introductory Rites

82. The priest and the ministers put on their vestments and, when the people are assembled, go to the altar in this order:

(a) a minister with a lighted censer, if incense is used;

(b) ministers with lighted candles, according to circumstances; between them, if the occasion demands, a minister with the cross; then other ministers who are present;

(c) a reader, who may carry the gospel book;

(d) the priest.

If incense is used, the priest puts some in the censer before the procession begins.

83. The entrance song is sung during the procession to the altar (see nos. 25-26).

84. At the altar the priest and ministers make a low bow; if there is a tabernacle containing the blessed sacrament, they genuflect.

If the cross has been carried in the procession, it is placed near the altar or wherever is suitable; the candles are placed near the altar or on the side table; and the gospel book on the altar.

85. The priest goes up to the altar and kisses it. If incense is used, he walks around the altar incensing it.

86. The priest then goes to the chair. After the entrance song, while all are standing, the priest and the faithful make the sign of the cross. The priest says: In the name of the Father, and of the Son, and of the Holy Spirit; the people answer: Amen.

Then the priest, facing the people, extends his hands and greets all present, using one of the forms indicated. He or some other suitable minister may very briefly introduce the Mass of the day.

87. After the penitential act, the Kyrie and Gloria are said according to the rubrics (nos. 30-31). Either the priest or the cantors or everyone together may begin the Gloria.

88. With his hands joined, the priest invites the people to pray: Let us pray. All pray silently with the priest for a while. Then the priest extends his hands and says the opening prayer, at the end of which the people respond: Amen.

Liturgy of the Word

89. After the opening prayer, the reader goes to the lectern for the first reading. All sit and listen and make the acclamation at the end.

90. After the reading, the cantor of the psalm, or the reader, sings or recites the psalm, and the people make the response (see no. 36).

91. If there is a second reading before the gospel, it is read at the lectern, as before. All sit and listen and make the acclamation at the end.

92. The alleluia or other chant, depending on the season, follows (see nos. 37-39).

93. During the singing of the alleluia or other chant, if incense is being used, the priest puts some in the censer. Then he bows before the altar, with his hands joined, and says quietly: Almighty God, cleanse my heart.

94. If the gospel book is on the altar, he takes it and goes to the lectern. The ministers, who may carry the censer and candles, walk ahead of him.

95. At the lectern the priest opens the book and says: The Lord be with you. Then he says: A read-

ing from . . . , and makes the sign of the cross with his thumb on the book and on his forehead, mouth, and breast. If incense is used, he incenses the book. After the acclamation of the people, he proclaims the gospel. At the end he kisses the book, saying quietly: May the words of the gospel wipe away our sins. After the reading the people make the customary acclamation.

96. If no reader is present, the priest proclaims all the readings at the lectern and, if necessary, also the chants between the readings. If incense is used, he put some in the censer and then, bowing, says: Almighty God, cleanse my heart.

97. The homily is given at the chair or lectern.

98. The profession of faith is said by the priest and people (see no. 44). At the words: and became man, etc., all bow. On the feasts of the Annunciation and Christmas all genuflect.

99. The general intercessions (prayer of the faithful), in which the people take part, follow the profession of faith. The priest directs the intercessions from his chair or at the lectern (see nos. 45-47).

Liturgy of the Eucharist

100. After the general intercessions, the offertory song begins (see no. 50). The ministers place the corporal, purificator, chalice, and missal on the altar.

101. It is fitting that the participation of the faithful be expressed by their offering the bread and wine for the celebration of the eucharist, together with other gifts for the needs of the Church and of the poor.

The offerings of the people are received by the priest, assisted by the ministers. The bread and wine for the eucharist are taken to the altar, and the other gifts are put in a suitable place.

102. At the altar the priest receives the paten with the bread from the minister. He holds it slightly raised above the altar and says the accompanying prayer. Then he places the paten with the bread on the corporal.

103. The priest stands at the side of the altar and pours wine and a little water into the chalice, saying the accompanying prayer quietly. The minister presents the cruets. Returning to the middle of the altar, he raises the chalice a little with both hands and says the appointed prayer. Then he places the chalice on the corporal and may cover it with a pall.

104. The priest bows and says quietly: Lord God, we ask you to receive.

105. If incense is used, he incenses the gifts and altar. The minister incenses the priest and people.

106. After the prayer Lord God, we ask you to receive or after the incensation, the priest washes his hands at the side of the altar, saying the prescribed prayer quietly. The minister pours the water.

107. Standing at the middle of the altar and facing the people, the priest extends and joins his hands while he invites the people to pray: Pray, brethren. After the people's answer, with hands extended, the priest says the prayer over the gifts. At the end the people respond: Amen.

108. The priest then begins the eucharistic prayer. With hands extended, he says: The Lord be with you. As he says: Lift up your hearts, he raises his hands; with hands extended, he adds: Let us give thanks to the Lord our God. When the people have answered: It is right to give him thanks and praise, the priest continues the preface. At its conclusion, he joins his hands and sings or says aloud with the ministers and people: Holy, holy, holy (see no. 55b).

109. The priest continues the eucharistic prayer according to the rubrics of each prayer.

110. After the doxology the priest joins his hands and says the introduction to the Lord's Prayer. With extended hands, he then says the prayer with the people.

111. After the Lord's Prayer, with hands extended, the priest says the prayer, Deliver us. At the end the people make the acclamation: For the kingdom, etc.

112. Then the priest says aloud the prayer, Lord Jesus Christ. After this prayer, he extends and joins his hands and gives the greeting of peace: The peace of the Lord be with you always. The people answer: And also with you. Then the priest may add: Let us offer each other the sign of peace. All exchange the sign of peace and love, according to local custom. The priest may give the sign of peace to the ministers.

113. The priest takes the host and breaks it over the paten. He places a small piece in the chalice, saying quietly: May this mingling. Meanwhile Lamb of God is sung or recited by the choir and congregation (see no. 56e).

114. Then the priest says quietly the prayer: Lord Jesus Christ, Son of the living God, or Lord Jesus Christ, with faith in your love and mercy.

115. After the prayer, the priest genuflects and takes the host. Facing the people, he raises the host slightly over the paten and says: This is the Lamb of God. With the people he adds once only: Lord, I am not worthy to receive you.

116. Facing the altar, the priest says quietly: May the body of Christ bring me to everlasting life, and reverently consumes the body of Christ. Next he takes the chalice and continues: May the blood of Christ bring me to everlasting life, and reverently drinks the blood of Christ.

117. After this he takes the paten or other vessel and goes to the communicants. Before each one he raises the host and shows it to him, saying: The body of Christ. The communicant replies: Amen, and receives the sacrament.

118. For communion under both kinds, the rite described in nos. 240-252 is followed.

119. The communion song is begun while the priest is receiving the sacrament (see no. 56i).

120. After communion, the priest returns to the altar and collects any remaining particles. Standing at the side of the altar, he purifies the paten or other vessel over the chalice, then washes the chalice and dries it with the purificator. The vessels are taken to the side table by the minister. It is also permitted to wash the vessels after Mass, especially if there are several. In this case, after communion they may be covered and placed on a corporal either on the altar or on the side table.

121. Afterwards the priest may return to the chair. All may sit for a period of silence, and a hymn of praise or a psalm may be sung (see no. 56k).

122. Standing at the altar or the chair, the priest says: Let us pray. There may be a brief period of silence, unless this has been already observed immediately after communion. Then the priest extends his hands and says the prayer after communion. At the end of the prayer the people respond: Amen.

Concluding Rite

123. If there are any brief announcements, they may be made at this time.

124. Then the priest extends his hands and greets the people: The Lord be with you. They answer: And also with you. The priest adds: May almighty God bless you, and, as he makes the sign of the cross over them, continues: the Father, and the Son, and the Holy Spirit. The people answer: Amen. On certain days and occasions another more solemn form of the prayer over the people may be used as the rubrics direct.

With his hands joined, the priest adds: Go in the peace of Christ, or Go in peace to love and serve the Lord, or The Mass is ended, go in peace, and the people answer: Thanks be to God.

125. Then the priest kisses the altar, makes the customary reverence with the ministers, and leaves.

126. If a liturgical service follows the Mass, the concluding rite (greeting, blessing, and dismissal) is omitted.

B) Functions of the Deacon

127. When a deacon is present, the above norms apply with the following exceptions.

In general the deacon:

(a) assists the priest and walks at his side;

(b) at the altar, assists with the chalice or the book;

(c) when necessary, fulfills the duties of others, if there is no minister present.

Introductory Rites

128. The deacon vests and then, if he carries the gospel book, precedes the priest on the way to the altar; otherwise he walks at the priest's side.

129. He and the priest make the reverence and go up to the altar. After placing the gospel book on it, the deacon and the priest kiss the altar together. If incense is used, he assists the priest.

130. After the incensation, he goes to the chair with the priest, stands beside him, and assists him when needed.

Liturgy of the Word

131. If incense is used, the deacon assists the priest when he puts incense in the censer during the singing of the alleluia or other chant. Then he bows before the priest and asks for the blessing, saying in a low voice: Father, give me your blessing. The priest blesses him: The Lord be in your heart. . . . The deacon answers: Amen. If the gospel book is on the altar, he takes it and goes to the lectern, preceded by the ministers, if present, who may carry the candles and censer. There he greets the people, incenses the book, and proclaims the gospel. After the reading, he kisses the book, saying quietly: May the words of the gospel wipe away our sins, and returns to the celebrant. If there is no homily or profession of faith, he may remain at the lectern for the general intercessions, but the ministers leave.

132. After the priest introduces the general intercessions, the deacon announces the intentions at the lectern or other suitable place.

Liturgy of the Eucharist

133. At the offertory the priest remains at the chair while the deacon, assisted by other ministers, prepares the altar. The deacon himself takes care of the vessels and also assists the priest in receiving the people's gifts. He then hands the priest the paten with the bread, prepares the chalice with wine and a little water either at the altar or at the side table, and hands it to the priest. If incense is used, the deacon assists the priest as he incenses the offerings and altar, and afterwards he, or another minister, incenses the priest and people.

134. During the eucharistic prayer, the deacon stands near the priest, but a little behind. When necessary he assists the priest with the chalice or the missal.

135. At the doxology, the deacon stands beside the priest and raises the chalice while the priest raises the paten with the host, until the people have responded Amen.

136. After the priest has said the prayer for peace and the greeting The peace of the Lord be with you always, and the people have answered, And also with you, the deacon invites all to exchange the sign of peace, according to circumstances, saying: Let us offer each other the sign of peace. He himself receives the sign of peace from the priest and may give it to the other ministers near him.

137. After the priest's communion, the deacon receives under both kinds and then assists the priest in giving communion to the people. If it is given under both kinds, the deacon ministers the chalice to the communicants and is the last to drink from it.

138. After communion, the deacon returns to the altar with the priest and collects any remain-

ing particles. He then takes the chalice and other vessels to the side table, where he washes them and arranges them in the usual way; the priest returns to the chair. The deacon may cover the vessels and leave them on a corporal on the side table to be washed after Mass when the people have left.

Concluding Rite

139. After the prayer after communion, if there are any brief announcements, the deacon may make them unless the priest prefers to do so himself.

140. After the blessing, the deacon dismisses the people, saying: Go in the peace of Christ, or Go in peace to love and serve the Lord, or The Mass is ended, go in peace.

141. He kisses the altar with the priest, makes the customary reverence, and leaves in the same order as at the beginning of Mass.

C) Functions of the Subdeacon

142. When a subdeacon is present, the following norms are observed. In general the subdeacon:

(a) assists the deacon or the priest as needed;

(b) proclaims the epistle or the reading before the gospel;

(c) if there is no other minister present, proclaims any other reading before the gospel and, as far as necessary, fulfills the other duties.

Introductory Rites

143. The subdeacon vests and then, if he carries the gospel book, precedes the deacon to the altar; otherwise he walks either at the priest's side or carries the cross between two ministers with lighted candles.

144. When the priest and deacon he makes the reverence and goes up to the altar. After placing the gospel book on it, he kisses the altar together with the priest and deacon. If incense is used, he assists the priest. Then he goes to the chair with the priest and deacon and there assists the priest when needed.

Liturgy of the Word

145. The subdeacon reads the epistle or other reading before the gospel at the lectern and afterwards returns to the priest.

146. He assists the priest when he puts incense in the censer and accompanies the deacon for the proclamation of the gospel. He assists the deacon at the lectern; after the gospel, both return to the priest.

Liturgy of the Eucharist

147. During the offertory song the priest and deacon remain at the chair while the subdeacon, with the other ministers, prepares the altar. After this, the subdeacon assists the deacon and priest in receiving the gifts. He goes to the altar with them and there pours the water in the chalice. If incense is used, the subdeacon assists the priest as he incenses the offerings and altar.

148. During the eucharistic prayer, the subdeacon stands near the priest, but a little behind. When necessary he assists the priest with the book.

149. When the deacon has announced the exchange of the sign of peace, the subdeacon receives the sign of peace from the priest after the deacon and may give it to the ministers near him.

150. The subdeacon receives under both kinds after the deacon.

151. After communion the priest returns to the chair, while the subdeacon assists the deacon in washing and arranging the vessels. He and the deacon then return to the priest.

Concluding Rite

152. After the people have been dismissed, the priest, deacon, and subdeacon kiss the altar, make the customary reverence, and leave in the same order as at the beginning of Mass.

II. CONCELEBRATED MASS

Introduction

153. In a special way concelebration shows the unity of priesthood and sacrifice, and the unity of the people of God. Prescribed by the rite at times, it is also permitted at:

1. (a) the chrism Mass and the evening Mass on Holy Thursday;
   (b) councils, meetings of bishops, and synods;
   (c) the blessing of an abbot.

2. In addition, with the permission of the ordinary, who may decide whether it is suitable:
   (a) at the conventual Mass and at the principal Mass in churches and oratories when the need of the faithful does not require that all the priests present celebrate individually;
   (b) at any kind of meeting of priests, either secular or religious. [56]

154. Where there is a large number of priests, the competent superior may permit concelebration several times on the same day, but at different times or in distinct sacred places. [57]

155. It is for the bishop to give general guidelines for concelebration in the diocese, even in churches and semi-public oratories of exempt religious communities. Every ordinary, including the major superior of non-exempt clerical religious institutes and of societies of clerics living in community without vows, [58] has the right to judge the suitability of, and to give permission for, concelebration in his churches and oratories.

156. No one may concelebrate in a Mass which has already begun. [59]

157. Concelebration is particularly significant at the chrism Mass on Holy Thursday and on the occasion of a synod or pastoral visitation, when the priests of a diocese concelebrate with their own bishop. For the same reason it is recommended whenever priests meet with their bishop during a retreat or any other gathering. At these times the

sign of the unity of the priesthood, and of the Church itself, is clearly manifested. [60]

158. Because of the occasion or the particular significance of the rite it is permissible to celebrate or concelebrate more than once on the same day in the following cases:

(a) One who has celebrated or concelebrated the chrism Mass on Holy Thursday may also celebrate or concelebrate the evening Mass.

(b) One who has celebrated or concelebrated the Easter Vigil Mass may celebrate or concelebrate the second Mass of Easter.

(c) All priests may concelebrate the three Masses of Christmas, provided these are celebrated at the proper times.

(d) One who concelebrates with the bishop or his delegate at a synod, at a pastoral visitation, or at meetings of priests may celebrate another Mass for the benefit of the faithful if the bishop so decides. [61] This holds also for meetings of religious with their own ordinary.

159. A concelebrated Mass follows the norms for various forms for celebration with the exceptions indicated below.

160. If neither a deacon nor other ministers assist in a concelebrated Mass, their functions are carried out by the concelebrants.

Introductory Rites

161. In the sacristy or other suitable place the concelebrants put on the usual vestments for Mass. For a just cause, as when there are more concelebrants than vestments, the concelebrants may omit the chasuble but never the alb and stole. The celebrant always wears the chasuble.

162. When everything is ready, the procession goes through the church to the altar. The concelebrating priests go ahead of the celebrant.

163. At the altar the celebrant and concelebrants make the usual reverence, kiss the altar, and go to their chairs. The celebrant may incense the altar and then go to the chair.

Liturgy of the Word

164. During the liturgy of the word the concelebrants remain at their places, sitting or standing as the celebrant does.

165. The celebrant or one of the concelebrants gives the homily.

Liturgy of the Eucharist

166. The offertory rites are carried out by the celebrant; the concelebrants remain at their places.

167. At the end of the offertory, the concelebrants come to the altar and stand around it in such a way that the people are able to see the rite clearly. They should remain out of the way of the deacon and subdeacon.

168. The preface is said by the celebrant alone. The Sanctus is sung or recited by all the concelebrants with the people and the choir.

169. After the Sanctus, the concelebrants continue the eucharistic prayer as described below. Only the celebrant makes the gestures, unless otherwise indicated.

Eucharistic Prayer

170. The parts said by the concelebrants together are to be recited in a low voice and in such a way that the voice of the celebrant is clearly heard by all the people, who should be able to understand the texts easily.

A) Eucharistic Prayer I, the Roman Canon

171. We come to you, Father . . . is said by the celebrant alone, with hands extended.

172. The intercessions Remember, Lord, your people . . . , and in union with the whole Church . . . may be assigned to one or other of the concelebrants; the concelebrant says the intercession aloud, with hands extended.

173. Father, accept this offering . . . is said by the celebrant alone, with hands extended.

174. From Bless and approve our offering . . . to Almighty God, we pray . . . inclusive, all the concelebrants say the prayer together in this manner:

(a) They say Bless and approve our offering . . . with hands outstretched towards the offerings.

(b) They say The day before he suffered . . . and When supper was ended . . . with hands joined.

(c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say Father, we celebrate the memory of Christ . . . and Look with favor . . . with hands extended.

(e) From Almighty God, we pray . . . to the sacred body and blood of your Son . . . inclusive, they bow with hands joined; then they stand upright and make the sign of the cross at the words, "let us be filled."

175. The intercessions (Remember, Lord, those who have died . . . and For ourselves, too, . . .) may be assigned to one or other of the concelebrants; the concelebrant says the prayer aloud, with hands extended.

176. At the words Though we are sinners, . . . all the concelebrants strike their breasts.

177. The prayer Through Christ our Lord you give us . . . is said by the celebrant alone.

178. In this eucharistic prayer the parts from Bless and approve our offering . . . to Almighty God, we pray . . . inclusive and the doxology may be sung.

B) Eucharistic Prayer II

179. Lord, you are holy indeed . . . is said by the celebrant alone, with hands extended.

180. From Let your Spirit come . . . to May all of us . . . inclusive, all the concelebrants say the prayer together in this manner:

(a) They say Let your Spirit come . . . with hands outstretched towards the offerings.

(b) They say Before he was given up to death . . . and When supper was ended . . . with hands joined.

(c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say In memory of his death . . . and May all of us . . . with hands extended.

181. The intercessions for the living (Lord, remember your Church . . .) and for the dead (Remember our brothers and sisters . . .) may be assigned to one or other of the concelebrants; the concelebrant says the intercession with hands extended.

182. In this eucharistic prayer the parts from Before he was given up to death . . . to In memory of his death . . . inclusive and the doxology may be sung.

C) Eucharistic Prayer III

183. Father, you are holy indeed . . . is said by the celebrant alone, with hands extended.

184. From And so, Father, we bring you these gifts . . . to Look with favor . . . inclusive, all the concelebrants say the prayer together in this manner:

(a) They say And so, Father, we bring you these gifts . . . with hands outstretched towards the offerings.

(b) They say On the night he was betrayed . . . and When supper was ended . . . with hands joined.

(c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say Father, calling to mind . . . and Look with favor . . . with hands extended.

185. The intercessions (May he make us an everlasting gift . . . and Lord, may this sacrifice . . .) may be assigned to one or other of the concelebrants; the concelebrant says the intercession with hands extended.

186. In this eucharistic prayer the parts from On the night he was betrayed . . . to Father, calling to mind . . . inclusive and the doxology may be sung.

D) Eucharistic Prayer IV

187. Father, we acknowledge . . . is said by the celebrant alone, with hands extended.

188. From Father, may this Holy Spirit . . . to Lord, look upon this sacrifice . . . inclusive, all the concelebrants say the prayer together in this manner:

(a) They say Father, may this Holy Spirit . . . with hands outstretched towards the offerings.

(b) They say He always loved those . . . and In the same way . . . with hands joined.

(c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say Father, we now celebrate . . . and Lord, look upon this sacrifice . . . with hands extended.

189. The intercession (Lord, remember those . . .) may be assigned to one of the concelebrants, who says it with hands extended.

190. In this eucharistic prayer the parts from He always loved those . . . to Father, we now celebrate . . . inclusive and the doxology may be sung.

191. The doxology of the eucharistic prayer may be sung or said by the celebrant alone or by all the concelebrants with him.

Communion Rite

192. With hands joined, the celebrant introduces the Lord's Prayer. Then, extending his hands, he says the prayer with the concelebrants and the people.

193. The prayer Deliver us is said by the celebrant alone, with hands extended. All the concelebrants make the final acclamation with the people: For the kingdom.

194. After the deacon (or one of the concelebrants) says Let us offer each other the sign of peace, all exchange the sign of peace. The celebrant gives the sign of peace to those near him and then to the deacon.

195. During the singing of the Lamb of God some of the concelebrants may help the celebrant break the host for communion, both for the concelebrants and for the people.

196. After the commingling the celebrant quietly says the prayer Lord Jesus Christ, Son of the living God, or Lord Jesus Christ, with faith in your love and mercy.

197. After this prayer the celebrant genuflects and steps back a little. One by one the concelebrants come to the middle of the altar, genuflect, and take the body of Christ. They hold the host in the right hand, with the left hand under it, and return to their places. The concelebrants may, however, remain in their places and take the body of Christ from a paten which is passed from one to another or held by the celebrant or one or more of the concelebrants.

198. Then the celebrant takes the host and, facing the people and holding it slightly raised above the paten, says: This is the Lamb of God. With the concelebrants and the people he continues: Lord, I am not worthy.

199. Then the celebrant, facing the altar, says quietly: May the body of Christ bring me to ever-

lasting life, and reverently consumes the body of Christ. The concelebrants do likewise. After them the deacon and subdeacon receive the body of Christ from the celebrant.

200. The blood of the Lord may be taken by drinking from the chalice, through a tube, with a spoon, or even by intinction.

201. If communion is received directly from the chalice:

(a) The celebrant takes the chalice and says quietly: May the blood of Christ bring me to everlasting life. He drinks a little and hands the chalice to the deacon or a concelebrant. Then he gives communion to the faithful or returns to the chair. The concelebrants approach the altar one by one or in pairs if two chalices are used. They drink the blood of Christ and return to their seats. The deacon or a concelebrant wipes the chalice with a purificator after each one communicates.

(b) Alternatively, the celebrant stands at the middle of the altar and drinks the blood of Christ as usual, but the concelebrants remain at their places.

In this case they drink from the chalice either offered them by the deacon or one of the concelebrants or handed from one to the other. The chalice should always be wiped, either by the one who drinks from it or by the one who is presenting it. After communicating, the concelebrants return to their seats one by one.

202. If communion is received through a tube, the celebrant takes the tube and says quietly: May the blood of Christ bring me to everlasting life. He drinks a little and immediately cleans the tube with some water from a container on the altar. Then he places the tube on a paten. The deacon or one of the concelebrants places the chalice in the middle of the altar or at the right side on another corporal. A container of water for washing the tubes is placed near the chalice, with a paten to hold them afterwards.

The concelebrants come forward one by one, take a tube and drink a little. Then they clean the tube with water and place it on the paten.

203. If communion is received from a spoon, this is done in the same way as with a tube. After communion the spoon is placed in a container of water. The subdeacon carries this to the side table where he cleans and dries the spoons.

204. The deacon and subdeacon receive communion last. The deacon says: The blood of Christ and gives the chalice to the subdeacon, who answers: Amen and drinks from it. Then the deacon drinks what remains in the chalice, takes it to the side table, and cleans it. The subdeacon dries the chalice and covers it in the usual way.

205. It is also possible for the concelebrants to receive from the chalice at the altar immediately after they receive the body of Christ.

In this case, the celebrant communicates under both kinds as he would when celebrating Mass alone, but he follows the same rite as the concelebrants for communion from the chalice.

After the celebrant's communion, the chalice is placed on another corporal at the right side of the altar. The concelebrants come forward one by one, genuflect, and receive the body of the Lord. Then they go to the side of the altar and drink the blood of the Lord, following the same rite as the celebrant.

The communion of the ministers and the cleaning of the chalice are done as already described.

206. If communion is received by intinction, the celebrant receives the body and blood of the Lord in the usual way, making sure that enough remains in the chalice for the other concelebrants. The deacon or one of the concelebrants places the paten with the hosts and the chalice in the center of the altar or at the right side on another corporal. The concelebrant approaches the altar, genuflects, and takes a particle; he dips it into the chalice and, holding a paten under the chin, communicates. Afterwards he returns to his chair.

The deacon and subdeacon receive communion in the same way, but from one of the concelebrants. He says: The body and blood of Christ, to which each replies Amen. At the altar the deacon drinks all that remains in the chalice, then takes it to the side table and washes it. The subdeacon dries and covers the chalice in the usual way.

Concluding Rite

207. The concelebrants remain at their seats, and the celebrant concludes Mass in the usual way.

208. Before leaving, the concelebrants make the usual reverence to the altar, but only the celebrant kisses it.

III. MASS WITHOUT A CONGREGATION

Introduction

209. This section gives the norms for Mass celebrated by a priest with only one minister to assist him and to make the responses.

210. In general this form of Mass follows the rite of Mass with a congregation. The minister takes the people's part when suitable.

211. Mass should not be celebrated without a minister except in serious necessity. In this case the greetings and the blessing at the end of Mass are omitted.

212. The chalice is prepared before Mass, either on a table near the altar or on the altar itself. The missal is placed on the left side of the altar.

Introductory Rites

213. After he reverences the altar, the priest makes the sign of the cross, saying: In the name of the Father, . . . He turns to the minister and gives one of the forms of greeting. They remain standing at the foot of the altar for the penitential rite.

214. The priest goes up to the altar and kisses it. Then he goes to the missal at the left side of the altar and remains there until the end of the general intercessions.

215. He reads the entrance antiphon and says the Kyrie and Gloria, as the rubrics indicate.

216. Then, with his hands joined, the priest says: Let us pray. After a suitable pause, he extends his hands and says the opening prayer, at the end of which the minister responds: Amen.

Liturgy of the Word

217. After the opening prayer, the minister or the priest himself reads the first reading and psalm, and, when it is to be said, the second reading and the alleluia verse or other chant.

218. The priest remains in the same place, bows, and says: Almighty God, cleanse my heart. He then reads the gospel, kissing the book at the end and saying quietly: May the words of the gospel . . . The minister makes the acclamation.

219. If the profession of faith is to be added, the priest says it with the minister.

220. The general intercessions may be said in this form of Mass. The priest gives the intentions, and the minister answers.

Liturgy of the Eucharist

221. The offertory antiphon is omitted, and the minister places the corporal, purificator, and chalice on the altar, unless they were put there at the beginning of Mass.

222. The bread and wine are prepared as at Mass with a congregation, with the prayers given in the Order of Mass. After the bread and wine have been placed on the altar, the minister pours the water and the priest washes his hands at the side of the altar.

223. The prayer over the gifts and the eucharistic prayer are said as described for Mass with a congregation.

224. The Lord's Prayer and Deliver us are said as at Mass with a congregation.

225. After the acclamation For the kingdom . . . the priest says the prayer Lord Jesus Christ, you said. . . . He then adds The peace of the Lord be with you always, and the minister answers: And also with you. The priest may give the sign of peace to the minister.

226. While he says the Lamb of God with the minister, the priest breaks the host over the paten. After the Lamb of God, he places a particle in the chalice, saying quietly: May this mingling.

227. After the commingling, the priest quietly says the prayer Lord Jesus Christ, Son of the living God, or Lord Jesus Christ, with faith in your love and mercy. Then he genuflects and takes a particle. If the minister is to communicate, the priest turns to him and, holding the host a little above the paten, says: This is the Lamb of God, adding once with the minister: Lord, I am not worthy. Facing the altar, the priest receives the body of Christ. If the minister is not going to communicate, the priest genuflects and takes the host and, facing the altar, says once: Lord, I am not worthy, and eats the body of Christ. The blood of Christ is received as described in the Order of Mass with a congregation.

228. Before giving communion to the minister, the priest says the communion antiphon.

229. The chalice is cleaned at the side of the altar and then may be carried by the minister to the side table or left on the altar.

230. After this the priest may observe a period of silence. Then he says the prayer after communion.

Concluding Rite

231. The concluding rite is carried out as at Mass with a congregation, but Go in the peace of Christ, or The Mass is ended, go in peace, or Go in peace to love and serve the Lord, is omitted.

IV. GENERAL RULES FOR ALL FORMS OF MASS

Veneration of the Altar and Gospel Book

232. According to liturgical tradition, the altar and the gospel book are venerated with a kiss. But if this sign of reverence is not in harmony with the traditions or the culture of the region, the conference of bishops may substitute some other sign, having informed the Apostolic See.

Genuflections and Bows

233. Three genuflections are made during Mass: after the elevation of the host, after the elevation of the chalice, and before communion.

If there is a tabernacle with the blessed sacrament in the sanctuary, a genuflection is made before and after Mass and whenever passing in front of the tabernacle.

234. There are two kinds of bows, a bow of the head and a bow of the body:

(a) A bow of the head is made at the name of Jesus, Mary, and the saint in whose honor Mass is celebrated.

(b) A bow of the body is made before the altar, if the blessed sacrament is not present; at the prayers Almighty God, cleanse . . . and Lord God, we ask you to receive; in the profession of faith at the words and became man; in the Roman canon at the words Almighty God, we pray that your angel. The same kind of bow is made by the deacon when he asks the blessing before the gospel. The priest, moreover, bows slightly when he says the words of the Lord at the consecration.

Incensation

235. The use of incense is optional in any form of Mass:

(a) during the entrance procession;

(b) at the beginning of Mass, to incense the altar;

(c) at the procession and proclamation of the gospel;

(d) at the offertory, to incense the offerings, altar, priest, and people.

236. The priest puts some incense into the censer and blesses it silently.

The altar is incensed in this manner:

(a) If the altar is freestanding, the priest incenses it as he walks around it.

(b) If the altar is attached to the wall, he incenses it while walking first to the right side, then to the left side.

If there is a cross on the altar or near it, it is incensed before the altar. If it is behind the altar, the priest incenses it when he passes in front of it.

Purifications

237. If a fragment of the host adheres to his fingers, especially after the breaking of the bread or the communion of the people, the priest cleanses his fingers over the paten and, if necessary, washes them. He also gathers any fragments which may fall outside the paten.

238. The vessels are cleansed by the priest or deacon after the communion or after Mass, if possible at the side table. The chalice is washed with wine and water, or with water only, which is then drunk by the priest or deacon. The paten is ordinarily wiped with the purificator.

239. If a host or any particle should fall, it is to be picked up reverently. If any of the blood spills, the area should be washed and the water poured into the sacrarium.

Communion under Both Kinds

240. The sign of communion is more complete when given under both kinds, since the sign of the eucharistic meal appears more clearly. The intention of Christ that the new and eternal covenant be ratified in his blood is better expressed, as is the relation of the eucharistic banquet to the heavenly banquet. [62]

241. Priests should use the occasion to teach the faithful the Catholic doctrine on the form of communion, as affirmed by the Council of Trent. They should first be reminded that, according to Catholic faith, they receive the whole Christ and the genuine sacrament when they participate in the sacrament even under one kind and that they are not thus deprived of any grace necessary for salvation. [63]

They should also be taught that, provided the matter and form are safeguarded, the Church may change the manner of celebrating and receiving the sacraments. In doing so it judges when such changes will better meet the devotion or needs of different times and places. [64] At the same time they should be urged to take part in the rite which brings out the sign of the eucharistic meal more fully.

242. With the bishop's approval and after the necessary explanation, communion from the chalice is permitted for the following: [65]

(1) adults at the Mass which follows their baptism; adults at the Mass in which they are confirmed; the baptized who are being received into communion with the Church;

(2) the bride and bridegroom at their wedding Mass;

(3) the newly ordained at their ordination Mass;

(4) an abbess at the Mass in which she is blessed; virgins at the Mass of their consecration; professed religious at the Mass during which they make or renew their vows;

(5) lay missionaries and others at the Mass in which they receive publicly an ecclesiastical mission;

(6) the sick person and those present when viaticum is administrated at a Mass lawfully celebrated in the home of a sick person;

(7) the deacon, subdeacon, and ministers who exercise their office at a sung Mass;

(8) when there is a concelebrated Mass:

(a) all, including the laity, who exercise a genuine liturgical function in the concelebration and also all seminarians who are present;

(b) in their churches, all members of institutes which practice the evangelical counsels and other societies whose members dedicate themselves to God by religious vows, offering, or promise, as well as all those who live in the houses of such institutes and societies;

(9) priests who are present at large celebrations and are not able to celebrate or concelebrate;

(10) all who make a retreat or spiritual exercises, at a Mass specially celebrated for the participating group; all who take part in a meeting of a pastoral commission, at a Mass celebrated in common;

(11) those listed in nos. 2 and 4 at Masses celebrating their jubilees;

(12) godparents, parents, and wife or husband of a newly-baptized adult and lay catechists at the Mass of initiation;

(13) parents, relatives, and special benefactors who participate in the Mass of a newly-ordained priest.

243. Preparations for giving communion under both kinds:

(a) If communion is received from the chalice with a tube, silver tubes are needed for the celebrant and each communicant. There should also be a container of water to wash the tubes and a paten on which to place them.

(b) If communion is given with a spoon, only one spoon is necessary.

(c) If communion is given by intinction, the host should not be too thin or too small, but a little thicker than usual so that it may be partly dipped in the blood and easily given to the communicant.

(1) Communion under Both Kinds from the Chalice

244. If there is a deacon or another priest:

(a) The celebrant receives communion as usual, making sure enough remains in the chalice for the other communicants. He wipes the outside of the chalice with a purificator.

(b) Giving the chalice and purificator to the deacon, the celebrant takes the paten or other vessel with the hosts, and both go to the convenient place for the communion of the faithful.

(c) The communicants approach, make a suitable reverence, and stand in front of the celebrant. He holds the host slightly raised and says: The body of Christ. The communicant answers: Amen, and receives it.

(d) The communicant then stands before the deacon, who says: The blood of Christ. The communicant answers: Amen, and the deacon holds out the chalice and purificator. The deacon raises the chalice to his mouth with his own hands, taking care not to spill it. He holds the purificator under his mouth with his left hand, drinks a little from the chalice, and then returns to his place. The deacon wipes the outside of the chalice with the purificator.

(e) The deacon places the chalice on the altar after all who are receiving under both kinds have drunk from it. If there are others who do not receive communion under both kinds, the celebrant returns to the altar when he finishes giving communion to them. The celebrant or deacon drinks whatever remains in the chalice, and it is cleansed in the usual way.

245. If there is no deacon or other priest:

(a) The celebrant receives communion as usual, making sure enough remains in the chalice for the other communicants. He wipes the outside of the chalice with the purificator.

(b) The celebrant then goes to a convenient place and distributes the body of Christ as usual to all who are receiving under both kinds. The communicants approach, make a suitable reverence, and stand in front of the celebrant. After receiving the body of Christ, they step back a little.

(c) After all have received, the celebrant places the vessel on the altar and takes the chalice and purificator. The communicants again come forward and stand in front of the celebrant. He says: The blood of Christ, the communicant answers: Amen, and the celebrant holds out the chalice and purificator. The communicant holds the purificator under his chin with his left hand, taking care that none of the precious blood is spilled, drinks a little from the chalice, and then returns to his place. The celebrant wipes the outside of the chalice with the purificator.

(d) The celebrant places the chalice on the altar after all who are receiving under both kinds have drunk from it. If others receive communion under one kind only, he gives it to them and then returns to the altar, where he consumes the remainder of the blood and cleanses the chalice in the usual way.

(2) Communion under Both Kinds by Intinction

246. If there is a deacon or another priest:

(a) The celebrant hands the deacon the chalice and purificator and takes the paten or other vessel with the hosts. Both go to a convenient place for distributing communion.

(b) The communicants approach, make a suitable reverence, and stand in front of the celebrant. Each holds the paten under his chin while the celebrant dips a particle into the chalice and, raising it, says: The body and blood of Christ. The communicant responds: Amen, receives it from the celebrant, and returns to his place.

(c) The communion of those who do not receive under both kinds and the rest of the rite take place as described above.

247. If there is no deacon or other priest:

(a) After drinking the blood of the Lord, the celebrant takes the paten with the hosts between the index and middle fingers of his left hand and holds the chalice between the thumb and index finger of the same hand. Then he goes to a convenient place for distributing communion.

(b) The communicants approach, make a suitable reverence, and stand in front of the celebrant. Each holds the paten under his chin while the celebrant takes a particle, dips it into the chalice, and holds it up, saying: The body and blood of Christ. The communicant responds: Amen, receives it from the celebrant, and returns to his place.

(c) It is also permitted to place a small table covered with a cloth and corporal on the first altar step or at the sanctuary entrance. The celebrant places the chalice on this table in order to make the distribution of communion easier.

(d) The communion of those who do not receive under both kinds and the rest of the rite take place as described above.

(3) Communion under Both Kinds from a Tube

248. The celebrant also uses a tube when receiving the blood of the Lord in this case.

249. If there is a deacon or another priest:

(a) For the communion of the body of the Lord, everything is done as described above, nos. 244b and 244c.

(b) The communicant goes to the deacon and stands in front of him. The deacon says: The blood of Christ, and the communicant responds: Amen. He receives the tube from the minister, places it in the chalice, and drinks a little. He then removes the tube, not spilling any drops, and places it in a container of water which is held by the minister next to the deacon. Then, to cleanse the tube, he drinks a little water from it and places it in a container held by the minister.

250. If there is no deacon or other priest, the celebrant offers the chalice to each communicant in the usual way (see no. 245). The minister holds the container of water for cleansing the tube.

(4) Communion under Both Kinds from a Spoon

251. If a deacon or another priest assists, he holds the chalice in his left hand. Each communicant holds the paten under his chin while the deacon or priest gives him the blood of the Lord

with the spoon, saying: The blood of Christ. The communicant should be careful not to touch the spoon with his lips or tongue.

252. If there is no deacon or other priest, the celebrant first gives the hosts to all who are receiving under both kinds and then gives them the blood of the Lord.

CHAPTER V
ARRANGEMENT AND DECORATION OF CHURCHES FOR THE EUCHARISTIC CELEBRATION

I. GENERAL PRINCIPLES

253. For the celebration of the eucharist, the people of God is normally assembled in a church or, if there is none, in some other place worthy of this great mystery. Churches and such other places should be suitable for celebrating the eucharist and for active participation by the faithful. The buildings and requisites for worship, as signs of heavenly things, should be truly worthy and beautiful. [66]

254. At all times the Church needs the service of the arts to reflect the variety of racial and local expression. [67] While preserving the art of former times, [68] it also tries to adapt to new needs and to promote the art of each age. [69]

High artistic standards should be followed when commissioning artists and choosing works of art for the church. These works of art should nourish faith and piety and be in harmony with the meaning and purpose for which they are intended. [70]

255. It is desirable that churches be solemnly consecrated. The faithful should see the cathedral church and their own church as signs of the spiritual Church which their Christian vocation commissions them to build and extend.

256. Everyone involved in planning, constructing, and remodeling churches should consult the diocesan commission for liturgy and art. The local ordinary should use the counsel and help of this commission when giving guidelines, approving plans for new buildings, and judging important questions. [71]

II. ARRANGEMENT OF A CHURCH FOR THE SACRED ASSEMBLY

257. The people of God assembled at Mass reflects an organic and hierarchical arrangement, expressed by the various ministries and actions for each part of the celebration. The general plan of the building should suggest in some way the image of the congregation. It should also allow the most advantageous arrangement of everything necessary for the celebration and help the carrying out of each function.

The faithful and the choir should have a place which will facilitate their active participation. [72]

The priest and his ministers have their place in the sanctuary or presbyterium. This part of the church shows their hierarchical position as each one presides over prayer, announces the word of God, or ministers at the altar.

While these elements must express a hierarchical arrangement and the difference of offices, they should at the same time form a complete and organic whole which clearly expresses the unity of the people of God. The spatial arrangements and appointments should foster prayer and show the holiness of the mysteries which are celebrated there.

III. SANCTUARY

258. The sanctuary should be distinguished from the nave either by a higher floor level or by special structure and decor. It should be large enough so that all the ministers may carry out their functions conveniently. [73]

IV. ALTAR

259. The altar, where the sacrifice of Christ is made present under sacramental signs, is also the table of the Lord. The people of God is called together to share in this table. Thus the altar is a center of the thanksgiving accomplished in the eucharist. [74]

260. In a sacred place the eucharist should be celebrated on a fixed or movable altar. In other places, especially where the eucharist is not regularly celebrated, a suitable table covered with a cloth and corporal may be used.

261. An altar is considered fixed if it is attached to the floor so that it cannot be moved. It is a movable altar if it can be shifted.

262. The main altar should be freestanding so that the ministers can easily walk around it and Mass can be celebrated facing the people. It should be placed in a central position which draws the attention of all the people. [75]

The main altar should ordinarily be a fixed consecrated altar.

263. According to the traditional practice of the Church, the table of a fixed altar should be of natural stone, but any solid, becoming, and skillfully constructed material may be used with the approval of the conference of bishops.

The table support may be of any solid, appropriate material.

264. A movable altar may be constructed of any solid, becoming material which is suited to liturgical use, according to the traditions and culture of different regions.

265. Fixed altars are consecrated with the rite of the Roman Pontifical; movable altars may be consecrated in this way or simply blessed. It is not necessary to have a consecrated stone in a movable altar or in the table where the eucharist is celebrated outside a sacred place (see no. 260).

266. It is fitting to maintain the practice of enclosing relics in the altar or of placing them under the altar. These relics need not be those of martyrs, but there must be proof that they are authentic.

267. Minor altars should be few in number In new churches they should be placed in chapels somewhat separated from the nave. [76]

V. ADORNMENT OF THE ALTAR

268. Out of respect for the celebration of the Lord's memorial and the meal in which the body and blood of the Lord are eaten, there should be at least one cloth on the altar. Its shape, size, and adornment should be in keeping with the structure of the altar.

269. Candles are required during liturgical services to express devotion or the degree of festivity. They should be placed either on the altar or around it, in harmony with the construction of the altar and the sanctuary. The candles should not block the view of what is happening at the altar or what is laid on it.

270. There should also be a cross, easily seen by the congregation, either on the altar or near it.

VI. CELEBRANT'S CHAIR AND OTHER SEATS

271. The celebrant's chair should express his office of presiding over the assembly and of directing prayer. Thus the proper place for the chair is in the center of the sanctuary facing the people, unless the structure or other circumstances are an obstacle, for example, if there is too great a distance between the priest and people. Every appearance of a throne should be avoided. The seats for the ministers should be located in the sanctuary in places convenient for their functions. [77]

VII. THE LECTERN FOR PROCLAIMING GOD'S WORD

272. The dignity of the word of God demands that the church have a suitable place for announcing his mesage so that the attention of the people will be easily directed to that place during the liturgy of the word. [78]

Ordinarily the lectern or ambo should be a fixed pulpit and not a simple movable stand. Depending on the structure of the church, it should be so placed that the ministers may be easily seen and heard by the faithful.

The readings, responsorial psalm, and Exsultet are proclaimed from the lectern. It may be used also for the homily and general intercessions (prayer of the faithful).

It is not suitable for the commentator, cantor, or choirmaster to use the lectern.

VIII. PLACES FOR THE FAITHFUL

273. The places for the faithful should be arranged so that the people may take full part in the celebration by seeing and by understanding everything. It is desirable that there be seats or pews for this purpose, but the custom of reserving seats for private persons is reprobated. [79] Seats and pews should be arranged so that the faithful can easily take the positions required during various celebrations and so that they can easily go to communion.

If necessary, amplification equipment should be employed so that the people can hear as well as see the priest and other ministers without difficulty.

IX. CHOIR, ORGAN, AND OTHER MUSICAL INSTRUMENTS

274. The choir forms part of the assembled faithful, but it has a special function and should be so located that its nature may be clearly apparent. Its location should facilitate the exercise of its function and the full sacramental participation of its members. [80]

275. The organ and other approved musical instruments should be located in a suitable place so that they can assist both choir and people when they are singing and can be heard properly when played alone.

X. RESERVATION OF THE EUCHARIST

276. It is highly recommended that the holy eucharist be reserved in a chapel suitable for private prayer. [81] If this is impossible because of the structure of the church or local custom, it should be kept on an altar or other place in the church that is prominent and properly decorated. [82]

277. The eucharist is to be kept in a solid, unbreakable tabernacle, and ordinarily there should be only one tabernacle in a church. [83]

XI. IMAGES FOR THE VENERATION OF THE FAITHFUL

278. In accord with an ancient tradition, images of Christ, Mary, and the saints are venerated in churches. They should, however, be placed so as not to distract the faithful from the actual celebration. [84] Also, they should not be too numerous, and there should not be more than one image of the same saint, and the correct proportion should be observed. In general, the piety of the entire community should be considered in the decoration and appointments of the church.

XII. GENERAL PLAN OF THE CHURCH

279. Church decor should be of noble simplicity. It should reflect truth and authenticity so as to instruct the faithful and enhance the dignity of the sacred place.

280. The layout of the church and its surroundings should be contemporary. It should meet the needs for the celebration of sacred services and also the usual needs in places where people gather together.

CHAPTER VI

REQUISITES FOR CELEBRATING MASS

I. BREAD AND WINE

281. Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord's Supper.

282. According to the tradition of the Church, the bread must be made from wheat; in accord with the tradition of the Latin Church, it must be unleavened.

283. The nature of the sign demands that the material for the eucharistic celebration appear as actual food. The eucharistic bread, even though unleavened, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful. When the number of communicants is large or other pastoral needs require it, small hosts may be used. The gesture of the "breaking of the bread," as the eucharist was called in apostolic times, will more clearly show the eucharist as a sign of unity and charity, since the one bread is being distributed among the members of one family.

284. The wine for the eucharist must be natural and pure, from the fruit of the vine (see Luke 22: 18). It should not be mixed with any foreign substance.

285. Care must be taken that the elements be kept in good condition, that the wine does not sour nor the bread spoil or become too hard to be easily broken.

286. If the priest notices after the consecration or when he receives communion that water was poured into the chalice instead of wine, he pours the water into another container, then pours wine with water into the chalice and consecrates it. He says only the part of the narrative for the consecration of the chalice, without consecrating bread again.

II. SACRED FURNISHINGS IN GENERAL

287. As in the case of architecture, the Church also admits the artistic style of every region for sacred furnishings and accepts adaptations in keeping with the genius and traditions of each people, if they fit the purpose for which the sacred furnishings are intended. [85]

The noble simplicity which reflects authentic art should be a major factor in selecting furnishings.

288. Besides the traditional materials for sacred furnishings, others may be chosen if they are durable, of good quality according to contemporary taste, and well adapted to sacred use. The conference of bishops will be the judge in this matter.

III. SACRED VESSELS

289. Sacred vessels are necessary for the celebration of Mass, and among these the chalice and paten, because of the function they serve, are particularly important.

290. Vessels should be made from solid materials which are considered suitable in each region. Materials which do not break or deteriorate easily are preferable.

291. Chalices and other vessels which are intended to hold the blood of the Lord should have a cup of a non-absorbent material. The base may be of any other solid and worthy material.

292. Vessels which are intended to hold hosts, such as a paten, ciborium, pyx, monstrance, etc., may be made of materials which are locally considered valuable and appropriate for sacred use, such as ebony or hard woods.

293. One large paten may be used to consecrate the bread for the celebrant, ministers, and faithful.

294. Vessels made from metal should ordinarily be gilded on the inside if they are made of a metal which oxidizes; gilding is not necessary, if the metal is precious and does not oxidize.

295. The artist may give a form to the vessels which is in keeping with the culture of the area and their purpose in the liturgy.

296. The rites in the liturgical books should be used to bless or consecrate sacred vessels.

IV. VESTMENTS

297. In the Body of Christ not all members have the same function, and this diversity of ministries is shown externally in worship by the diversity of vestments. At the same time, the vestments should contribute to the appearance of the rite itself.

298. The vestment common to all ministers is the alb, tied at the waist, if necessary, with a cincture. An amice may be worn under the alb. A surplice may replace the alb, except when a chasuble, dalmatic, or tunic is worn, or when a stole is used instead of a chasuble or dalmatic.

299. The chasuble is the proper vestment of the priest who celebrates Mass or other services connected with Mass, unless otherwise indicated.

300. The dalmatic, worn over the alb, is the vestment proper to the deacon.

301. The subdeacon wears the tunic over the alb.

302. The priest wears the stole around his neck and hanging down in front. The deacon wears it over his left shoulder, crossed and fastened at the right side.

303. The priest wears a cope in processions and other services, as indicated in the rubrics of each rite.

304. The conference of bishops may determine adaptations in the form of vestments which correspond to the needs and usages of their regions and propose these to the Apostolic See. [86]

305. In addition to traditional materials, vestments may be made from natural fabrics of the region or artificial fabrics in keeping with the dignity of the sacred action and the person wearing them. The conference of bishops will be the judge in this matter. [87]

306. The beauty of a vestment should derive from its material and form rather than from its ornamentation. Any ornamentation should include only symbols, images, or pictures suitable for liturgical use, and anything unbecoming should be avoided.

307. Colors in vestments give an effective expression to the celebration of the mysteries of the faith and, in the course of the year, a sense of progress in the Christian life.

308. The traditional colors should be retained, namely:

(a) White is used in the offices and Masses of the Easter and Christmas seasons; on feasts and commemorations of the Lord, other than of his passion; on feasts and commemorations of Mary, the angels, saints who were not martyrs, All Saints (November 1), John the Baptist (June 24), John the Evangelist (December 27), the Chair of Peter (February 22), and the Conversion of Paul (January 25).

(b) Red is used on Passion Sunday (Palm Sunday) and Good Friday, Pentecost, feasts of the passion of our Lord, birthday feasts of the apostles and evangelists, and feasts of martyrs.

(c) Green is used in the offices and Masses of the season of the year.

(d) Violet is used in Lent and Advent. It may also be used in offices and Masses for the dead.

(e) Black may be used in Masses for the dead.

(f) Rose may be used on Gaudete Sunday (third Sunday of Advent) and Laetare Sunday (fourth Sunday of Lent).

The conference of bishops may determine adaptations suited to the needs and customs of the people and propose these to the Apostolic See.

309. On special occasions more solemn vestments may be used, even if not of the color of the day.

310. Votive Masses are celebrated in the color suited to the Mass itself or in the color of the day or season. Masses for various occasions are celebrated in the color of the day or season.

V. OTHER REQUISITES FOR CHURCH USE

311. Besides vessels and vestments for which some special material is prescribed, any other furnishing which has a liturgical use or is in any other way used in the church should be worthy and suited to its purpose.

312. Even in matters of small importance, every effort should be made to preserve an artistic appearance and to combine cleanliness, simplicity, and quality.

CHAPTER VII

CHOICE OF MASS TEXTS

313. The pastoral effectiveness of a celebration depends in great measure on choosing readings, prayers, and songs which correspond to the needs, spiritual preparation, and attitude of the participants. This will be achieved by an intelligent use of the options which are described below.

In planning the celebration, the priest should consider the spiritual good of the assembly rather than his own desires. The choice of texts is to be made in consultation with the ministers and others who have a function in the celebration, including the faithful.

Since a variety of options is provided, it is necessary for the deacon, readers, cantors, commentator, and choir to know beforehand the texts for which they are responsible, so that nothing will upset the celebration. This careful planning will help dispose the people to take part in the eucharist.

I. CHOICE OF MASS

314. On solemnities the priest is bound to follow the calendar of the church where he is celebrating.

315. On Sundays, weekdays of Advent and Lent, feasts, and obligatory memorials:

(a) if Mass is celebrated with a congregation, the priest should follow the calendar of the church where he is celebrating;

(b) if Mass is celebrated without a congregation, the priest may choose the calendar of the church or the calendar he normally follows.

316. On optional memorials the priest may choose the Mass of the weekday, of the saint of the day, or of one of the saints commemorated or mentioned in the martyrology that day, a Mass for a various occasion, or a votive Mass. On a weekday of the year, he may choose the weekday Mass, the Mass of a saint mentioned in the martyrology that day, a Mass for a various occasion, or a votive Mass.

If he celebrates with a congregation, the priest should first consider the spiritual good of the faithful and avoid imposing his own particular tastes. In particular, he will not omit too frequently or without sufficient reason the readings in the weekday lectionary, since the Church desires that a richer portion of God's word be provided for the people. [88]

For similar reasons the Mass for the dead should be used sparingly. Every Mass is offered for both the living and the dead, and there is a remembrance of the dead in each eucharistic prayer.

Where the optional memorials of Mary or the saints are a part of popular piety, at least one Mass of the memorial should be celebrated.

When there is an option between a memorial in the general calendar and one in a diocesan or religious calendar, the traditional preference should be given, all things being equal, to the memorial in the particular calendar.

II. CHOICE OF INDIVIDUUAL TEXTS

317. In the choice of texts of the several parts of Mass, the following rules are to be observed. They apply to Masses of the season and of the saints.

Readings

318. Sundays and feasts have three readings, i.e., from the Old Testament, the writings of the apostles, and the gospel. These readings teach the Christian people God's plan for salvation.

It is strongly recommended that the three readings be used, but for pastoral reasons and by de-

cree of the conference of bishops the use of two readings is allowed in some places. In such a case, the choice between the first two readings should be based on the norms in the lectionary and the desire to lead the people to a deeper knowledge of scripture and never simply on the brevity or simplicity of the reading.

319. In the weekday lectionary readings are provided for each day of the year. Unless a solemnity or feast occurs, these readings are to be used regularly on the days to which they are assigned.

The continuous reading during the week, however, is sometimes interrupted by the occurrence of a feast or particular celebration. In this case the priest should consider in advance the entire week's readings and, if the weekday readings which will be suppressed are important, he may combine the weekday readings to include them, or he may omit the less important ones.

In Masses for special groups, the priest may choose from the readings of that week those most suitable for the group.

320. The lectionary has a special selection of readings for Masses in which certain sacraments or sacramentals are celebrated and also for particular circumstances.

These selections provide the people with more suitable readings of God's word and lead them to a fuller understanding of the mystery in which they take part. In this way they are formed in a deeper love of his word.

Pastoral considerations and the permission to choose readings should determine which texts are proclaimed to the assembly.

Prayers

321. The various prefaces of the Roman Missal develop the theme of thanksgiving in the eucharistic prayer and bring out more clearly the different aspects of the mystery of salvation.

322. The choice of eucharistic prayers may follow these norms:

(a) Eucharistic Prayer I, the Roman canon, may always be used. It is more appropriate on days when there is a special Communicantes or in Masses which have a special Hanc igitur. It is also suitable on the feasts of the apostles and saints mentioned in it and on Sundays, unless, for pastoral considerations, another eucharistic prayer is preferred.

(b) Eucharistic Prayer II has qualities which make it suitable for weekdays and special circumstances.

Although it has its own preface, it may also be used with other prefaces, especially those which present the mystery of salvation succinctly, such as the Sunday prefaces or the common prefaces

When Mass is celebrated for a dead person, the special formula may be inserted in the place indicated.

(c) Eucharistic Prayer III may be said with any preface. It is particularly suited for Sundays and feasts.

The special formula for a dead person may be used with this prayer in the place indicated.

(d) Eucharistic Prayer IV has a fixed preface and provides a fuller synthesis of the history of salvation. It may be used when a Mass has no proper preface. It is most suitable for a congregation which has a comparatively good grasp of scripture.

Because of its structure no special formula for the dead may be inserted in this prayer.

323. In any Mass the prayers belonging to that Mass are used unless otherwise noted.

In Masses on a memorial, the opening prayer may be from the Mass itself or from the common; the prayers over the gifts and after communion, unless they are proper, may be taken either from the common or from the weekdays of the current season.

On weekdays of the year, the prayers may be taken from the preceding Sunday, from another Sunday of the year, or from the prayers for special intentions given in the missal. It is always permissible to use only the opening prayer from these Masses.

This makes available a wider selection of texts and affords an opportunity to restate the themes of prayer for the liturgical assembly. It also permits adaptation of the prayer to the needs of the people, the Church, and the world. During the more important seasons of the year, however, this adaptation has already been made in the prayers appointed for weekdays in the missal.

Song

324. In choosing the chants between the readings, as well as the song for the entrance, offertory, and communion processions, the guidelines given elsewhere are to be observed.

Special Permissions

325. In addition to these permissions to choose more suitable texts, the conferences of bishops have the right to make further adaptations of readings for particular circumstances, provided these are taken from an approved lectionary.

CHAPTER VIII

MASSES AND PRAYERS FOR VARIOUS OCCASIONS, VOTIVE MASSES AND PRAYERS, MASSES FOR THE DEAD

I. MASSES AND PRAYERS FOR VARIOUS OCCASIONS AND VOTIVE MASSES AND PRAYERS

326. For well disposed Christians the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives through God's grace which flows from the paschal mystery. [89] The eucharist is the sacrament of sacraments, and so the missal supplies formularies which may be used in the various circumstances of Christian life, for the needs of the whole world and for the needs of the Church, both local and universal.

327. Masses for various occasions should be used with moderation and only when the occasion demands, since the permission to choose readings and prayers allows adequate variety.

328. In Masses for various occasions, the weekday readings and the chants between them may be used, if these are in harmony with the celebration and no other rule prevails.

329. There are three kinds of Masses for various occasions:

(a) ritual Masses, which are related to the celebration of certain sacraments or sacramentals or with their anniversary;

(b) Masses for various needs, which occur either occasionally or at fixed times;

(c) votive Masses of the mysteries of the Lord or in honor of Mary and the saints, which may be freely chosen in accord with the piety of the faithful.

330. Ritual Masses are governed by the norms in the rituals or in the Masses themselves.

331. The competent authority may choose Masses, from the selection of Masses for various needs, for those times of prayer in the course of the year which are set aside by the conference of bishops.

332. When a serious need occurs, with permission of the local ordinary an appropriate Mass may be celebrated on any day except solemnities and the Sundays of Advent, Lent, and the Easter season.

333. When some genuine need occurs on an obligatory memorial, Masses appropriate for this purpose may be used in a celebration with a congregation. The decision is left to the judgment of the rector of the church or the celebrant.

334. On optional memorials or weekdays of the year, any Mass or any prayer for a various occasion may be used, except ritual Masses.

II. MASSES FOR THE DEAD

335. The Church offers the paschal sacrifice for the dead so that, through the fellowship of all Christ's members, some obtain spiritual help for others, some obtain the consolation of hope.

336. The funeral Mass has first place among the Masses for the dead and may be celebrated on any day except solemnities and the Sundays of Advent, Lent, and the Easter season.

337. Mass for the dead may also be celebrated on obligatory memorials in these cases: on learning of a death, on the occasion of burial, and on the first anniversary.

Other Masses for the dead or daily Masses may be celebrated when votive Masses are permitted, provided the Masses are actually applied for the dead.

338. At the funeral Mass there should be a short homily but never a eulogy. The homily is also encouraged at other Masses for the dead which are celebrated with a congregation.

339. All the faithful, and especially the family, should be urged to receive communion at the Mass for the dead person.

340. When the funeral service follows the Mass, the concluding rite (after the prayer after communion) is omitted, and the final commendation or farewell takes place. This rite is celebrated only when the body of the dead person is present.

341. In planning and selecting the variable parts (e.g., prayers, readings, general intercessions) of the Mass for the dead, especially the funeral Mass, consideration should be given to pastoral circumstances affecting the dead person, his family, and the congregation.

On the occasion of funerals, priests, as ministers of Christ's gospel for all men, should be especially aware of their responsibility to those present, whether Catholic or non-Catholic, who never or almost never take part in the eucharist or who may have lost their faith.

NOTES

1. See Second Vatican Council, Constitution on the Sacred Liturgy (CSL), *Sacrosanctum Concilium*, no. 41; Dogmatic Constitution on the Church, *Lumen gentium*, no. 11; Decree on the Life and Ministry of Priests, *Presbyterorum Ordinis*, nos. 2, 5, 6; Decree on the Pastoral Office of Bishops, *Christus Dominus*, no. 30; Decree on Ecumenism, *Unitatis redintegratio*, no. 15; Sacred Congregation of Rites (SCR), Instruction *Eucharisticum mysterium*, May 25, 1967, nos. 3e, 6: *AAS* 59 (1967) 542, 544-545.
2. CSL, no. 10.
3. CSL, no. 102.
4. *Presbyterorum Ordinis*, no. 5; CSL, no. 10.
5. CSL, nos. 14, 19, 26, 28, 30.
6. CSL, no. 47.
7. CSL, no. 14.
8. CSL, no. 41.
9. *Presbyterorum Ordinis*, no. 13.
10. CSL, no. 59.
11. CSL, nos. 37-40.
12. *Presbyterorum Ordinis*, no. 5; CSL, no. 33.
13. CSL, no. 56; *Eucharisticum mysterium*, no. 10.
14. CSL, no. 51.
15. CSL, no. 48; Second Vatican Council, Dogmatic Constitution on Divine Revelation, *Dei verbum*, no. 21; *Presbyterorum Ordinis*, no. 4.
16. CSL, nos. 7, 33.
17. CSL, no. 52.
18. CSL, no. 33.
19. SCR Instruction *Musicam sacram*, March 5, 1967, no. 14: *AAS* 59 (1967) 304.
20. CSL, nos. 26-27; *Eucharisticum mysterium*, no. 3d.
21. CSL, no. 30.
22. *Musicam sacram*, no. 16a.
23. *Sermo* 336, 1: PL 38, 1472.
24. *Musicam sacram*, nos. 7, 16.
25. CSL, no. 54; SCR Instruction *Inter Oecumenici*, September 26, 1964, no. 59: *AAS* 56 (1964) 891; *Musicam sacram*, no. 47.
26. CSL, no. 30.
27. CSL, no. 39.
28. CSL, no. 30; *Musicam sacram*, no. 17.
29. CSL, no. 33.
30. CSL, no. 7.
31. CSL, no. 51.
32. *Inter Oecumenici*, no. 50.
33. CSL, no. 52.
34. *Inter Oecumenici*, no. 54.
35. *Ibid.*, no. 53.
36. CSL, no. 53.
37. *Inter Oecumenici*, no. 56.
38. CSL, no. 47; *Eucharisticum mysterium*, no. 3, a, b.
39. *Inter Oecumenici*, no. 91; Instruction *Eucharisticum mysterium*, no. 24.
40. CSL, no. 48; *Presbyterorum Ordinis*, no. 5; SCR Instruction *Eucharisticum mysterium*, no. 12.
41. *Eucharisticum mysterium*, nos. 12, 33a.
42. *Ibid.*, nos. 31, 32.
43. CSL, no. 14.
44. CSL, no. 26.
45. CSL, no. 28.
46. *Lumen gentium*, no. 96; CSL, no. 42.
47. CSL, no. 26.
48. CSL, no. 48; *Eucharisticum mysterium*, no. 12.
49. *Musicam sacram*, no. 19.
50. *Ibid.*, no. 21.
51. CSL, no. 24.
52. CSL, no. 41.
53. CSL, no. 42; *Eucharisticum mysterium*, no. 26; *Lumen gentium*, no. 28; *Presbyterorum Ordinis*, no. 5.
54. *Eucharisticum mysterium*, no. 47.
55. *Ibid.*, no. 26; *Musicam sacram*, nos. 16, 27.
56. CSL, no. 57.
57. SCR, *Eucharisticum mysterium*, no. 47.
58. *Ritus servandus in concelebratione Missae*, no. 3.
59. *Ibid.*, no. 8.
60. SCR, General decree, *Ecclesiae semper*, March 7, 1965: *AAS* 57 (1965) 410-412; *Eucharisticum mysterium*, no. 47.
61. *Ritus servandus in concelebratione Missae*, no. 9.
62. *Eucharisticum mysterium*, no. 32.
63. Council of Trent, Session 21, Decree *De Communione eucharistica*, c. 1-3: Denzinger 929-932 (1725-1729).
64. *Ibid.*, c. 2: Denzinger 931 (1728).
65. *Eucharisticum mysterium*, no. 32.
66. CSL, nos. 122-124; *Presbyterorum Ordinis*, no. 5; *Inter Oecumenici*, no. 90; *Eucharisticum mysterium*, no. 24.
67. CSL, no. 123.
68. *Eucharisticum mysterium*, no. 24.
69. CSL, nos. 123, 129; *Inter Oecumenici*, no. 13c.
70. CSL, no. 123.
71. CSL, no. 126.
72. *Inter Oecumenici*, nos. 97-98.
73. *Ibid.*, no. 91.
74. *Eucharisticum mysterium*, no. 24.
75. *Inter Oecumenici*, no. 91.
76. *Ibid.*, no. 93.
77. *Ibid.*, no. 92.
78. *Ibid.*, no. 96.
79. CSL, no. 32; *Inter Oecumenici*, no. 98.
80. *Musicam sacram*, no. 23.
81. *Eucharisticum mysterium*, no. 53.
82. *Ibid.*, no. 54; *Inter Oecumenici*, no. 95.
83. *Eucharisticum mysterium*, no. 52; *Inter Oecumenici*, no. 96; Sacred Congregation of Sacraments, Instruction *Nullo umquam tempore*, May 28, 1938, no. 4: *AAS* 30 (1938) 199-200.
84. CSL, no. 125.
85. CSL, no. 128; *Eucharisticum mysterium*, no. 24.
86. CSL, no. 128.
87. *Ibid.*
88. CSL, no. 51.
89. CSL, no. 61.

LITANY OF THE SAINTS

LITANY FOR SOLEMN INTERCESSIONS

In those sections which contain several sets of invocations marked by A and B, one or the other may be chosen as desired. The names of some saints may be added in the proper place such as the patron saint, title of the church, name of the founder, but in a different typeface. Some petitions adapted to the place and need may be added to the petitions for various needs.

I

PETITIONS TO GOD

A

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.

B

God our Father in heaven, have mercy on us.
God the Son, our redeemer,
God the Holy Spirit,
Holy Trinity, one God,

II

PETITIONS TO THE SAINTS

Holy Mary, pray for us.
Mother of God,
Most honored of all virgins,
Michael, Gabriel and Raphael,
Angels of God,

Prophets and Fathers of Our Faith

Abraham, Moses, and Elijah, pray for us.
Saint John the Baptist,
Saint Joseph,
Holy patriarchs and prophets,

Apostles and Followers of Christ

Saint Peter and Saint Paul, pray for us.
Saint Andrew,
Saint John and Saint James,
Saint Thomas,
Saint Matthew,
All holy apostles,
Saint Luke,
Saint Mark,
Saint Barnabas,
Saint Mary Magdalene,
All disciples of the Lord,

Martyrs

Saint Stephen, pray for us.
Saint Ignatius,
Saint Polycarp,
Saint Justin,
Saint Lawrence,
Saint Cyprian,
Saint Boniface,
Saint Stanislaus
Saint Thomas Becket,
Saint John Fisher and Saint Thomas More,
Saint Paul Miki,
Saint Isaac Jogues and Saint John de Brebeuf,
Saint Peter Chanel,
Saint Charles Lwanga,
Saint Perpetua and Saint Felicity,
Saint Agnes,
Saint Maria Goretti,
All holy martyrs for Christ,

Bishops and Doctors

Saint Leo and Saint Gregory, pray for us.
Saint Ambrose,
Saint Jerome,
Saint Augustine,
Saint Athanasius,
Saint Basil and Saint Gregory,
Saint John Chrysostom,
Saint Martin,
Saint Patrick,
Saint Cyril and Saint Methodius,
Saint Charles Borromeo,
Saint Francis de Sales,
Saint Pius,

Priests and Religious

Saint Anthony, pray for us.
Saint Benedict,
Saint Bernard,
Saint Francis and Saint Dominic,
Saint Thomas Aquinas,
Saint Ignatius Loyola,
Saint Francis Xavier,
Saint Vincent de Paul,
Saint John Vianney,
Saint John Bosco,
Saint Catherine,
Saint Theresa,
Saint Rose,

Laity

Saint Louis, pray for us.
Saint Monica,
Saint Elizabeth,
All holy men and women,

III
PETITIONS TO CHRIST

A

Lord, be merciful, Lord, save your people.
From all evil,
From every sin,
From the snares of the devil,
From anger and hatred,
From every evil intention,
From everlasting death,
By your coming as man,
By your birth,
By your baptism and fasting,
By your sufferings and cross,
By your death and burial,
By your rising to new life,
By your return in glory to the Father,
By your gift of the Holy Spirit,
By your coming again in glory,

B

Christ, Son of the living God, have mercy on us.
You came into this world,
You suffered for us on the cross,
You died to save us,
You lay in the tomb,
You rose from the dead,
You returned in glory to the Father,
You sent the Holy Spirit upon your Apostles,
You are seated at the right hand of the Father,
You will come again to judge the living and the dead.

IV
PETITIONS FOR VARIOUS NEEDS

A

Lord, be merciful to us, Lord, hear our prayer.
Give us true repentance,
Strengthen us in your service,
Reward with eternal life all who do good to us,
Bless the fruits of the earth and of man's labor,

B

Lord, show us your kindness, Lord, hear our prayer.
Raise our thoughts and desires to you,
Save us from final damnation,
Save our friends and all who have helped us,
Grant eternal rest to all who have died in the faith,
Spare us from disease, hunger, and war,
Bring all peoples together in trust and peace,

C—always used

Guide and protect your holy Church, Lord, hear our prayer.
Keep the pope and all the clergy in faithful service to your Church,
Bring all Christians together in unity,
Lead all men to the light of the Gospel,

V
CONCLUSION

A

Christ, hear us.
Christ, hear us.

Lord Jesus, hear our prayer.
Lord Jesus, hear our prayer.

B

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

PRAYERS

God of love, our strength and protection,
hear the prayers of your Church.
Grant that when we come to you in faith,
our prayers may be answered:
through Christ our Lord.

or:

Lord God, you know our weakness.
In your mercy
grant that the example of your Saints
may bring us back to love and serve you
through Christ our Lord.

LITANY FOR CONSECRATIONS AND SOLEMN BLESSINGS

In any ceremony, the names of some saints may be added in the proper place in the litany. This may include the patron saint, the saints after whom the church is named, the founder, patrons of those being consecrated, all the apostles in the ordination of a bishop, and so on. Invocations which are more appropriate for individual occasions may also be added to the litany.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Holy Mary, Mother of God, pray for us.
Saint Michael,
Holy angels of God,
Saint John the Baptist,
Saint Joseph,
Saint Peter and Saint Paul,
Saint Andrew,
Saint John,
Saint Mary Magdalene,
Saint Stephen,
Saint Ignatius,
Saint Lawrence,
Saint Perpetua and Saint Felicity,
Saint Agnes,
Saint Gregory,
Saint Augustine,
Saint Athanasius,
Saint Basil,
Saint Martin,
Saint Benedict,
Saint Francis and Saint Dominic,
Saint Francis Xavier,
Saint John Vianney,
Saint Theresa,
All you saints of God,
Lord, be merciful, Lord, save us.
From all harm,
From every sin,
From all temptations,
From everlasting death,
By your coming among us,
By your death and rising to new life,
By your gift of the Holy Spirit,
Be merciful to us sinners, Lord, hear our prayer.
Guide and protect your holy Church,
Keep our pope and all the clergy in faithful service to your Church,
Bring all peoples together in trust and peace,
Strengthen us in your service,

SPECIAL INVOCATIONS

When there is baptism during the Easter Vigil

Give new life to these chosen ones by the grace of baptism, Lord, hear our prayer.

Ordinations

Bless these chosen men, Lord, hear our prayer.
Bless these men and make them holy,
Bless these men, make them holy, and consecrate them for their sacred duties,
Lord, hear our prayer.

Ordination of one person

Bless this chosen man, Lord, hear our prayer.
Bless this man and make him holy,
Bless this man, make him holy, and consecrate him for his sacred duties,

Dedication of a Church

Make this church holy and consecrate it to your worship, Lord, hear our prayer.

Jesus, Son of the living God, Lord, hear our prayer.

Christ, hear us.
Christ, hear us.

Lord Jesus, hear our prayer.
Lord Jesus, hear our prayer.